

# "I thank him for calling me as mother of preachers"

By Kate Worsham

Today as I was preparing a bushel of peas for the freezer to give to my son and his family at Clarke College where he is preparing for the preaching ministry, my mind went back 28 years to the day my husband and I and this same son, who at that time was five and a half months old, moved to Clarke College for my husband to prepare for the preaching ministry.

As I remembered, I began to think of the time when I was in junior high school and decided at 13 that some day I would go to college and teach school. That was my dream for several years.

Then when I was 16, the Lord came into my life and saved me, and in the following months began to deal with me about giving my life to him in full time Christian service. About a year later, at the end of a church service, that is what I did, not knowing exactly what he wanted me to do, but knowing it was not teaching school.

The next year I went to Mississippi

College. At the end of the school year, the church I had been attending in Grenada called me to come for the summer to work with youth and play the organ. I thought, "Now I know what it is that God wants me to do."

At the end of the summer the church asked me to stay on, so I did. During the summer I had renewed an acquaintance with a high school teacher, and by fall we had fallen in love and planned to be married.

I was pleased that the church had asked me to stay and continue to work there, because I could still be near the man I was planning to marry and continue the work I felt the Lord wanted me to do.

When we had our spring revival meeting that year, the visiting evangelist told me I was out of God's will, planning to get married and not going back to school to prepare myself for what he had called me to do. I told him I was doing what I felt he had called me to do. He said, "But some day you might marry a fine preacher."

You see, the young man I was planning to marry was in the grocery business with his father.

In June of that year we were married. Little did I know that two years later the Lord would call him to preach and we would be moving away to college. As stated earlier, by that time we already had our first child.

After Clarke, we went on to William Carey for one semester, and then to Mississippi College. While we were there, our second son was born.

We had prayed so hard for a daughter because we knew this would be our last child. It was hard for me to understand for a while why God had not answered our prayers our way, but after I saw our nine-pound son, it was easy for me to accept this part of his will for us.

Once out of school and living on the church field and serving in churches with my family and knowing that I was in God's will, I never thought again of school teaching.

Then suddenly as our boys became

young men and our oldest went to work and married and the other finished high school and went away to Blue Mountain College to prepare for the preaching ministry, I began to look back at my life and wonder what I had done with it. I had never done anything outstanding, never won any awards, never won any beauty contests, never even been honored at a banquet.

As my mind left the past and returned to the present and the peas I was preparing and why, I thought about the first Sunday after this oldest son answered God's call to the ministry, and he and his wife stood and sang in our worship service. As they sang, God spoke to my heart and revealed to me what I had done with the life he asked me to give him in full-time Christian service years back.

Then I thought about my other son and his wife who had just returned from Iowa where they had served for two years as US-2ers under the Home Mission Board, and had now just ac-

cepted their first church in Mississippi in Calhoun County. As they stood during his ordination service and sang, "The Longer I Serve Him the Sweeter It Grows," God spoke to my heart again, and showed me what I had done with my life. With a heart filled with deep gratitude, I thanked him for calling me to be the wife and mother of preachers.

I also understood why he gave me sons instead of daughters. He has given us two lovely daughters-in-law and two granddaughters, along with one grandson. Who knows? One day he may also preach.

Isn't it wonderful how God unfolds his will for us day by day, and how he shows us instead of the visiting evangelists, but isn't it wonderful also that we have them to help us understand it?

(Kate Worsham is the wife of Homer Worsham, pastor of Red Banks Church, Marshall County. She lives at Route 4, Holly Springs.)

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, May 9, 1985

Published Since 1877

## "He read his lessons over 35 times a week"

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES  
Historical Commission, SBC

By Glynda Duncan

DUNCAN — In Nashville, Tennessee, return home, he and his brother munity and in the Duncan Baptist Church, J. R. "Judge" Wolfe retired on a recent Sunday from 66 years of teaching the Duncan Baptist Adult Men's Sunday School Class. Duncan did not let the day go by without lots of commemoration.

A special after-services dinner was scheduled and Wolfe was honored in the morning preaching services. Both of his daughters and their families were in attendance. They are Anna Rae (Mrs. W. B.) Lloyd of Jackson and Bobbie (Mrs. Gay) Anderson of Woodstock, Ill. Wolfe's wife, Marie, died two years ago.

Why has Wolfe taught so very long? "Because they asked me to," he modestly smiles, "and then no one else wanted to do it, so I just stayed on." Now 88 years old, Wolfe says he had gotten too old to teach, mainly because of health problems and his immediate memory fails him some time.

Wolfe, who was born and reared in Terry, just outside of Jackson, moved to Duncan in 1914 and has done just about everything in the way of jobs in both Duncan and the Baptist church. He made \$65 a month as a dry goods store clerk in 1914, before marrying Marie Louise Cary of Alabama in 1917 before going off to World War I. Upon

farmed for 41 years.

He served as Justice of the Peace for 28 years, thus his nickname "Judge," and was a turkey rancher for some of that time, something that he used as an incentive for his Sunday School class.

Wolfe explained that when attendance was very low in the class, he used to have a big turkey dinner every two or three weeks, inviting all prospective class members. "That way I'd just hold them over and have them come to class," said Wolfe, then chuckled, "but they got wise to me after awhile" and quit coming to the turkey dinners and to class.

He used to start the fires in the wood burning stoves in the old church, was choir director, has filled the pulpit for area churches without pastors and officiated at a few funerals. But he says he never baptized anyone and he never sang a solo. A deacon for 58 years, Wolfe has served the church longer than any living, active member.

Wolfe says he never had any formal training in preparing his Sunday School lessons. "I never could use notes very easy," he said, but added "The Lord gave me a good ability to remember, especially things in the Bible," so he read over his lessons as

many as 35 times during the week in order to memorize exactly what he wanted to teach.

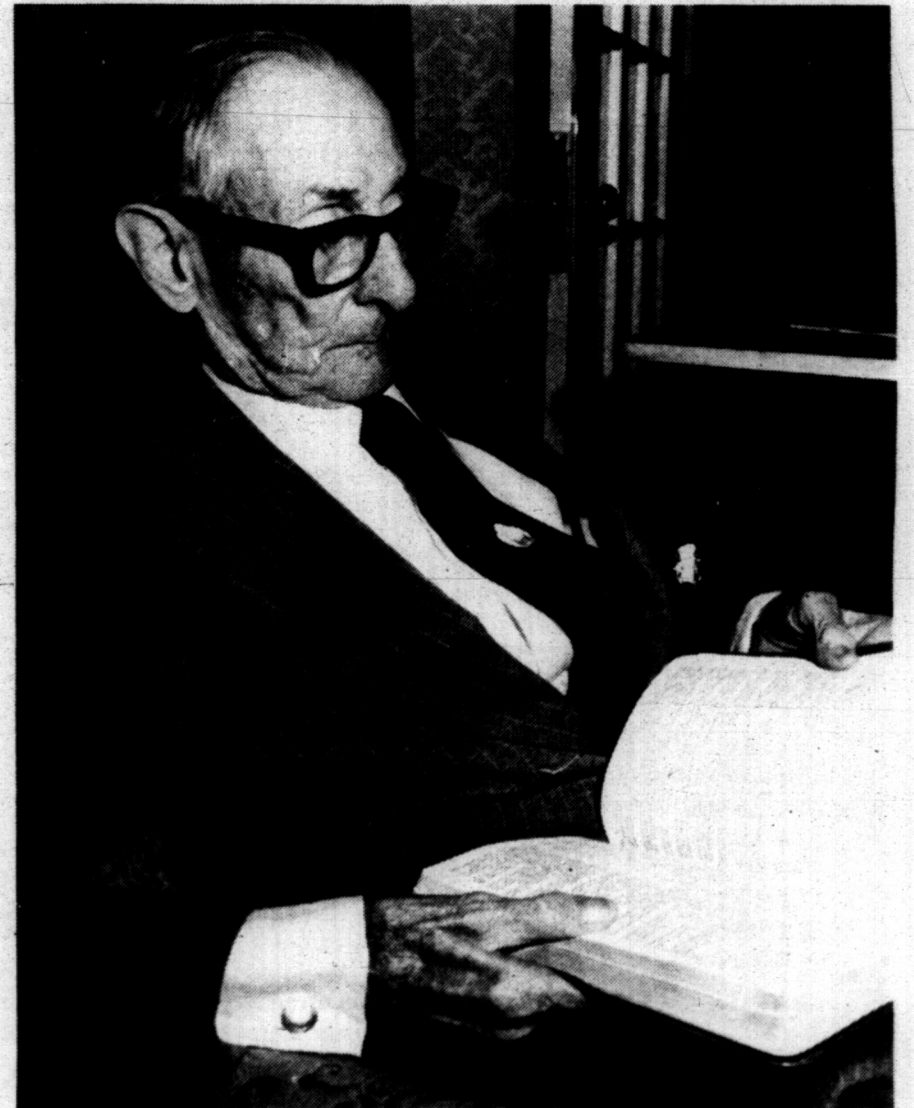
He has taught as many as four generations of families in the church and one of his former students, Kenneth Hood, has already stepped into Wolfe's vacated teacher's job.

His favorite passage is in Revelations concerning the letter to the church at Laodicia. "It is a picture of our present spiritual condition in America," warns Wolfe.

Johnny Spencer has been pastor at Duncan Baptist for the past four years and considers his relationship with Wolfe as more than pastor and church member, but very close, personal friends.

"He supports me all the way. He has a gentle, kind spirit and we have a good, wholesome relationship," said Spencer. He noted that Wolfe and he did not always agree on theology, but they were good friends.

"I know that I'm not his favorite preacher — Barney Walker is," said Spencer of a former Duncan Baptist preacher. Wolfe puts Walker, now retired, in the same category with Billy Graham, but he says Walker is just a little better than Graham in his estimation. "Walker can pinpoint sin a little harder than Graham can," emphasized Wolfe with a smile and a point of the finger.



J. R. Wolfe, a member of Duncan Baptist Church, spends most of his time reading the Bible. In his 66 years of teaching the Adult Men's Sunday School class, Wolfe would read the lesson text at least 35 times each week in order to memorize the lesson.

"I know that I'm not his favorite preacher — Barney Walker is," said Spencer of a former Duncan Baptist preacher. Wolfe puts Walker, now retired, in the same category with Billy Graham, but he says Walker is just a little better than Graham in his estimation. "Walker can pinpoint sin a little harder than Graham can..."

Wolfe laughs at a tale he relays that Walker used to tell his congregations about the twosome's fishing trips. Wolfe relays Walker's story: "Now, Bob never did cuss when we were out there fishin', but when I would catch a fish before him, he used to spit and the water would boil."

With his name engraved on Duncan Baptist Church's cornerstone, and although Wolfe won't be teaching anymore, he plans to be a church worker in some way or the other for many years to come.

Reprinted from the Clarksdale Press Register, where Glynda Duncan is staff writer.



# Editorials..... by don mcgregor

## A convention primer

The time for the 1985 Southern Baptist Convention in Dallas is drawing near, and the time finds multiplied millions of Southern Baptists apprehensive as to the direction that is to come from the convention.

As the time approaches, we hear increasingly from laymen who are concerned but are confused. They want to know what is going on and why. So if the preachers will tune us out for a few moments, this will be an attempt to provide something of a primer on the circumstances of the Southern Baptist Convention.

This near convention time finds two relatively small groups of people almost at a standoff with what has become known as the inerrantist faction probably wielding the greater influence. That is not to say that the people on the other side are not inerrantists. They are. They just don't call themselves that. Almost all Southern Baptists believe in the inerrancy of the scripture.

It needs to be pointed out that the inerrantists are not all agreed on what it means, and definitions may have changed along the way.

Also it needs to be pointed out that the great mass of Southern Baptists are standing by in anguish and saying, "Please don't do this to us."

And those on both sides are saying, "We're only in this because we have to be, and we would give up the fight if the other side would just see things our way."

Many people are confused. They don't understand what is going on and why it is going on. They are fearful that there is no hope.

How did it all get started? I have my concepts of that, and perhaps it would be well to examine the path that seems to have been the way that the

controversy has evolved.

It is true that it had its roots in theology, though it has branched out in more recent years. Premillennialists have always felt that their viewpoint was eminently correct, which is natural; and that would give rise to the concept that other viewpoints are lacking. The term, "inerrantists," emerged, seeming to indicate that others did not believe in an inerrant Bible. There are also many premillennialists, however, who are not a part of the political inerrancy movement.

On the other hand, there are many who do not subscribe to the premillennial position who nevertheless insist that they hold to an inerrant view of the Scripture.

In the decade of the seventies the inerrantists discovered how the Southern Baptist System works and how they could make it work to further their concepts.

The leaders discovered that they would have to control the trustee boards of the agencies or at least of the seminaries to move toward their hope of affecting the theological climate of the convention. They found they could begin this process by electing the right people as president, those who would use their appointive powers to initiate the action of choosing those trustees who agreed with them. Inerrancy became their watchword.

The group began to talk about what they called parity, which meant a representative element that represented their views within the trustee bodies. What everyone who is interested needs to understand, however, is that to them parity means control; for their conviction is that there are more Baptists of their persuasion than there are of any others.

As the inerrantists began to put their plan into action, an amazing phenomenon began to take place. An anti-establishment movement began to take shape. While perhaps this was worthwhile in some respects, it nevertheless was a movement fraught with irony.

It is true that through the years an establishment had developed that pretty well had taken charge of convention affairs. The irony is that the establishment had done this out of necessity, not out of desire. It is true that matters can be handled more efficiently and more effectively if they are looked after by a small group, but Baptists' stated system is to let the grassroots run the machinery. They do it through a system of elected trustees.

Through the years, however, as Southern Baptists grew larger and larger, the grassroots began to lose interest; and the trustee bodies began to depend more and more on administrative and executive committees to do their homework and bring reports, which generally were accepted on face value. This is not a bad system and actually was the only one available for some time. And it worked well. Gradually, however, as the inerrancy movement picked up steam, the grassroots began to pay more at-

tention; and some began to desire a greater voice in convention affairs. Pastors who had felt left out of convention matters began to see the inerrancy movement as a vehicle for expressing their frustrations. Their rallying cry became one claiming that the establishment was insensitive.

As this began to take place, the core leaders in the inerrancy faction shifted their emphasis and moved to place themselves at the head of the anti-establishment movement. This was noted in the Baptist Record following the 1980 convention in St. Louis.

The question that must be asked by those who feel that the establishment has been insensitive to their concerns is whether or not a new establishment that would be installed by inerrantist leaders, if they were in control, would be any more sensitive.

But here we are, facing what could well be the most critical convention of our history. As has to be the case, much of the tension revolves around the election of a president. Charles Stanley, pastor of First Church, Atlanta, is president; and tradition would afford him a second term. The position of president is vital because of his appointive powers.

There are many who oppose the reelection of Stanley because he was elected by the inerrantist faction.

Stanley, on the other hand, says he has no alignment with any group and declares that we must move toward peace.

Everyone, of course, is crying for peace. The problem is that many who are doing the crying also are declaring that peace can come only if everyone moves to their position.

The votes of the messengers at this convention will determine what direction the conventions will go. They must make their choices carefully.

Their exercise in care must be based on prayer. We have come to the place where only the Lord can direct us on a reasonable and effective course. There is, of course, no reason to fear such a position if we find we

### Time Giver and Time Taker



can really trust the Lord to lead us through our trauma. The Lord can lead us through it. The question is, are we willing to trust him? Perhaps that is our biggest decision.

Again, it needs to be remembered that the convention was established as a vehicle to carry on missions work. We may have come to the place of having to decide if we really want to be a missionary fellowship, or if we would rather be sure that we are all in agreement before we attempt missions endeavors. I would be fearful, however, that if the latter concept is to be our answer, we may as well forget our missions hope. In spite of the fact that we all are committed to missions work, we will never be able to agree on all of the issues that face us. That is why we go by majority vote.

And if we lose our missions hope, what difference does it make whether we split up or not? We will have lost our reason for being.

Thankfully, the realization of the need for prayer is growing as convention time approaches, and a number of groups have begun to direct their

energies through prayer.

It would be comforting if we could decide just how far in whatever direction a person could go and still remain a Baptist. We cannot do that, however, for to do so would be to establish a creed. And Baptists cannot abide creeds.

So, indeed, we may have stumbled upon the one thing that will destroy us. We cannot abide those who are not orthodox, yet we cannot, by our very nature, draw boundaries on orthodoxy.

And that may the rocky shore that pounds our ship into destruction.

And what will be lost if such happens? Surely not the Lord's work. It will continue. But our witness throughout the nation and all over the world involving 7,000 missionaries in 105 nations plus the United States could be gone.

Can we afford to have that happen? We may decide in Dallas.

It's not a very pleasant prospect and it could mean facing eternity in hell for multiplied millions around the world whom we could get to with the gospel.

### Guest opinion . . .

## The healing of our denomination

Will a spiritual awakening solve Southern Baptists' problems? Most church members would say, "Yes, that is what we need to heal our denomination. Politics and power plays will never resolve the issues. But a true revival could." There is good evidence to substantiate such a statement.

In 1734 the churches in New England were weak, impotent, apathetic, and engaged in doctrinal disputes. Then came the First Great Awakening through the preaching of Jonathan Edwards, George Whitefield, and others. The early American spiritual scene was transformed and problems, secular and sacred, resolved.

After the Revolutionary War, American social structures seriously

deteriorated with crime, robbery, and other social evils. The churches were emptying at an alarming rate. The Baptists said, "We have had our most wintery season." At that moment the Second Great Awakening of 1790 burst on the scene. It soon broke out in Kentucky and spawned the Frontier Revival. In Kentucky alone from 1800 to 1810 the number of Baptists literally tripled.

Before the Civil War, American spiritual life was once more deeply eroded. In 1858 the great Prayer Revival, erupting in the Dutch Reformed Church on Fulton Street in New York, soon spread from coast to coast and cured many an ill.

History consistently indicates a spiritual awakening is the sole

remedy in time of serious trouble. This being true, why not have a great spiritual awakening to solve our problems in the Southern Baptist Convention? If a spiritual awakening is the answer, then let's have one! So the argument runs — and most agree.

Thus, we turn to scriptural passages like II Chronicles 7:14, saying that Southern Baptists must humble themselves, pray, seek God's face, and turn from their sins, then God will hear and forgive and heal. Consequently, we strive to meet these conditions in order that the awakening will come.

But this approach misses the prime point. When God's people actually and profoundly humble themselves, pray,

(Continued on Page 7)

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# FTC rejects petition to limit alcohol ads

By David Wilkinson

WASHINGTON (BP) — Despite losing a round to the Federal Trade Commission recently, leaders in the fight against broadcast advertising of alcoholic beverages said they remain optimistic.

The FTC voted 4-1 to reject a petition by the Center for Science in the Public Interest and other groups asking that it establish rules banning or limiting the advertising of alcoholic beverages. The commission did say it will monitor individual ads to prevent deceptive or unfair claims.

George Hacker, director of alcohol policies for CSPI and national coordinator for Project SMART (Stop Merchandising Alcohol on Radio and Television), said the ruling was "not unexpected." The FTC petition, which predated Project SMART, was much broader in scope than the current focus on broadcast advertising.

Noting FTC head James Miller indicated the question of alcohol advertising is an issue for Congress to decide, Hacker said congressional action continues to be the primary prize in the ongoing battle.

Project SMART, a nationwide campaign spearheaded by CSPI and endorsed by organizations such as the National PTA, the National Council on Alcoholism, and Action for Children's Television, has encouraged stiff opposition from broadcasters, advertisers, and alcohol industry executives and lobbyists. The campaign has been supported by many religious leaders,

including staff members of the Southern Baptist Christian Life Commission which deals with issues related to alcohol and drug abuse.

Hacker said legislation to require equal time to present opposing views to broadcast alcohol ads will be introduced in the House "in the next few weeks." Also, hearings are scheduled to begin May 21 in the Senate subcommittee on telecommunications, chaired by Sen. Timothy Wirth (D-Colo.).

Hacker said the subcommittee membership increased from 16 to 25 with the new Congress and that most of the new members appear to be "unfriendly" toward any legislation to ban alcohol ads or to require equal time for counteradvertising on the dangers of alcohol.

The subcommittee "is really the broadcasters' territory right now," he said. "Frankly, unless we can drum up more grassroots support, our chances of getting legislation out of that committee are bleak."

The religious community, he added, could be the key to any successful anti-alcohol legislation. He noted Rep. Mike Synar (D-Okla.) told the recent convention of the National Association of Broadcasters that "if the religious groups got involved with the PTA and health groups (to oppose alcohol advertising), that would be a heck of a coalition."

Wilkinson writes for the Christian Life Commission.



Ground breaking??

Kids digging in a sand pile? Guess again. Who would break ground for a new preschool building? Preschoolers, naturally. Four and five year olds really dug in when Colonial Heights Church, Jackson, asked them to break ground recently. The building is expected to be complete by the first of 1986. In addition, the church, J. Gerald Harris, pastor, also plans to expand the fellowship hall and kitchen, and to add a covered walkway between existing buildings. Shoveling boys pictured above include Jeffrey Knight, Jonathan Smith, Jonathan DeVore, Scott Saulters, Samuel Pittman, and Jason King.

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Thursday, May 9, 1985

## State gifts stay ahead of year's budget

The first four months of 1985 placed Mississippi Baptists just ahead of their Cooperative Program budget needs, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

For January through April, Mississippi Baptists gave a total of \$5,839,743 through Southern Baptists' unified giving plan, the Cooperative Program. This is \$6,410 more than the pro rata amount of the total 1985 budget goal of \$17,500,000.

For the same period last year, Mississippi Baptists gave \$5,276,971. The 1985 gifts mark a 33.4 percent jump.

April giving totaled \$1,645,344, an increase over last year's April giving of \$1,545,344. (Continued on page 10)

# The Baptist Record

## Flood and drought are only three hours apart in Kenya

NAIROBI, Kenya (BP) — Baptists in Kenya are handing out seed and blankets to flood victims only a three-hour drive from an area where they're still providing drought relief.

Recent flooding in the Kisumu district of Kenya left 4,000 families homeless, including 483 families from 15 Baptist churches in the Kano plains, according to a Baptist relief team that surveyed the area.

Baptist pastor Vincent Ayieko, one of those who lost everything in the flood, didn't let that deter him from having baptism for his young church on the same site where the waters overflowed and took all his belongings.

Ayieko, his wife and two children were left without even a pair of shoes. Missionary Dan Bradley of Mississippi, who works with churches in the area, helped the pastor get clothing for his family to wear that Sunday.

At least three Baptist churches were damaged or destroyed by the flooding. Members could find no trace, not even the corrugated tin roof, of Nyawalo Baptist Church. Half of the Mariwa Baptist Church was washed away, and the Mitando Baptist Church building was left leaning to the ground, unusable.

Government officials told the relief team that two rivers overflowed, flooding 4,000 acres of cotton fields between them. A broken irrigation canal washed away an entire village, and flood waters washed away a school when a survey team found 50 or 60 people sitting, dejectedly on the ground.

Officials warned people to wait at least a month before returning to their

homes because of the dual threat of malaria and poisonous snakes.

The government asked Baptists to provide blankets for their own church members, help distribute American grain already available and provide seed. The government would provide drugs, Catholics were providing clothing, and other groups would provide blankets for their own members. Al Cummins, human needs coordinator for the Baptist Mission of Kenya, used \$5,000 in relief funds to buy 1,300 blankets.

Because the rainy season was already well underway and all crops were destroyed, the district commissioner asked Baptists to provide sorghum seed, the only crop which would have time to mature before the end of the growing season.

The team found they didn't have to explain who Baptists were or convince officials of their sincere desire to help. The district commissioner had seen a recent television newscast in which the nation's president, Daniel arap Moi, visited the Nakuru Baptist Church when team member Arthur Kinyanjui was preaching. Another district officer had heard a sermon by Kinyanjui on the radio the morning before their visit.

Cummins; Kinyanjui, newly elected moderator of the Baptist Convention of Kenya; Bradley; and several local pastors made up the relief survey team.

The relief team is investigating reports of flooding in other areas of Kenya to see if Baptists can help there also.

## Southern Baptists support 1/3 of missionaries in U.S.

ATLANTA (BP) — Southern Baptists support one-third of all home missionaries in the United States, according to a recent Home Mission Board survey of 92 U.S. denominations.

Southern Baptists support 3,723 home missionaries, 33.7 percent of all home missionaries currently serving in the United States. Mission Service Corps enlists persons who raise their own support to serve as volunteer missionaries for one to two years.

The board also annually enlists more than 40,000 volunteers, in-

cluding MSC missionaries, in its home missions efforts.

The HMB surveyed 92 U.S. denominations, representing 130.8 million of the estimated 133 million church members. The report revealed that the 64 denominations which responded to the survey supported 11,064 home missionaries, an average of one per 9,998 church members, noted Bunch. The responding denominations represent 110.6 million of the nation's estimated 133 million church members.

## Women in Ministry sets SBC meeting, June 8-9

DALLAS (BP) — Southern Baptist Women in Ministry will hold its annual meeting June 8-9 at Wilshire Baptist Church and the Adolphus Hotel in Dallas.

The meeting precedes the annual meeting of the Southern Baptist Convention, June 11-13 at the Dallas Convention Center.

The all-day session at Wilshire church on Saturday June 8 will feature worship and interpretations of the 1985 theme, "Voices of Home from the Exile," led by Jane Medema from San Francisco, Addie Davis from Covington, Va., and Marie Bean from Mars Hill, N.C., at 1:30 p.m. and a concert by Ken Medema and Cynthia Clawson at 7:30 p.m.

Sunday the meeting shifts to the Adolphus Hotel for a Bible study at 8:30 a.m. led by Carolyn Blevins, professor of religion at Carson-Newman College in Jefferson City, Tenn., followed by a worship service led by Nancy Ellett, associate pastor of Royal Lane Baptist Church in Dallas and Molly Marshall-Green, assistant professor of theology at Southern Seminary in Louisville, Ky.

Pre-registration (before May 20) for the meeting is \$5, the cost of the Saturday lunch is \$3.75 and the Saturday banquet is \$6.75 per person. Advance fees should be mailed to Sandra Richardson, 1401 Asburton Road, Raleigh, N.C., 27607.

## Seven "vocational groups" will meet at the Marriott

DALLAS (BP) — Seven "vocational groups" within the membership of the Southern Baptist Religious Education Association will receive special attention during the annual meeting of the SBREA, June 9-10 at the Marriott Hotel, Market Square in Dallas.

The groups meet each year prior to the annual Southern Baptist Convention. The 1985 meeting will be the 30th for the SBREA. Presentation of

distinguished leader awards at the closing banquet the evening of June 10 will be another highlight.

The seven areas: childrens/preschool ministry, singles ministry, youth ministry, senior adult ministry, general education/administration, association/state/SBC ministry and teaching ministry (professors) will allow members to spend two

(Continued on page 7)



# Committee on Boards releases nominations for trustees of SBC committees, commissions

NASHVILLE, Tenn. (BP) — Trustees nominations for Southern Baptist commissions and committees have been released by the SBC Committee on Boards, Commissions and Standing Committees.

The Committee on Boards report was released April 16 by Chairman Bob Eklund, urban evangelism associate with the Baptist General Convention of Texas.

Nominees are clergy or denominationally related, unless specified.

**SOUTHERN BAPTIST FOUNDATION** (35 members): 10 nominations considered; 4 representatives of SBC agencies and one at-large member to be named when the Committee on Boards subcommittee meets in Dallas prior to the annual meeting.

Reappointed are O. Q. Quick of Baton Rouge, La., representing Golden Gate Seminary and Norris E. Smith of Memphis, representing the Historical Commission.

At-large members renominated are Gilbert E. South, Lutherville, Md.; Billy M. Cary, Huntingdon, Tenn., and Robert F. Owens, Foley, Ala.

Representatives to be named later are from the Foreign Mission Board, replacing W. Curtis English, Alta Vista, Va.; Home Mission Board, replacing Bill Sherman, Nashville, Tenn.; Annuity Board, replacing Alden Wilson, Jackson, Tenn., and Brotherhood Commission, replacing Robert A. Alexander, Murfreesboro, Tenn.

The at-large member to be named later will replace Morris Early, Nashville, Tenn.

**AMERICAN SEMINARY COMMISSION** (16 members): 3 nominees considered; 2 new members, 1 reappointed.

New members are George W. Lamkin, an educator and member of First Church, Norfolk, Va., replacing James M. Griffin, Hampton, Va., who resigned, and Stephen R. Taylor, First Church, Goodlettsville, Tenn., replacing Fred E. A. Johnson, Nashville, Tenn., who is ineligible for renomination.

Renominated to a second term is Roy D. Raddin, Greenville, Miss.

**EDUCATION, COMMISSION** (21 members): 6 nominations considered; 1 new member, 5 renominated.

New member is Bob R. Agee, president of Oklahoma Baptist University and member of First Church, Shawnee, Okla., replacing Leon S. Hill of Enid, Okla. (ineligible).

Renominated are Leslie Wright, Birmingham, Ala.; D. Jack Nicholas, Walnut Ridge, Ark.; William R. Hann, Westminster, Calif.; Robert E. Lambert, Castle Rock, Colo. (at-large) and Bill W. Stacy, Cape Girardeau, Mo. (at large).

**BROTHERHOOD COMMISSION** (36 members): 10 nominations considered; 4 new members, 6 renominated.

New members are William Tim Brown, an educator and member of Riverland Hills Church, Columbia, S.C., replacing L. W. Brasington, Columbia, S.C.; Thomas W. Daniels, retired military and current realtor and member of Germantown Church,



## Convention site — 700,000 sq. ft.

The Dallas Convention Center will be the center of attraction for tens of thousands of Southern Baptists June 11-13 during the 128th session of the Southern Baptist Convention. Since the latest expansion (completed in January 1984) the center has more than 700,000 square feet of space, including a 300,000 square foot main exhibit hall and a 1,000 seat cafeteria.

Germantown, Tenn., replacing Wendell W. Crews, Athens, Tenn.;

New at-large members are Joel E. Waddell, minister of music at Summerville Church, Summerville, S.C., replacing W. Lee Prince, Anderson, S.C.; and Joe T. Lenamon, a banker and member of Travis Avenue Church, Fort Worth, Texas.

Renominated are B. G. Byrd, Santa Ana, Calif.; Gregory W. Brockman, Littleton, Colo.; Tom L. McGuire, North Fort Myers, Fla.; James M. Hensley, Spokane, Wash.; Henry Adrion III, Fort Worth, Texas, and Fred W. Graham Jr., Asheboro, N.C. (at-large).

**CHRISTIAN LIFE COMMISSION** (30 members): 8 nominations considered; 2 new members, 6 renominations.

New members are R. Lloyd Crawford, a businessman and member of Applewood Church, Wheatridge, Colo., replacing Mrs. Edith Hargis, Northglenn, Colo., ineligible for renomination, and Thomas E. Boland, a banker and member of First Church, Chamblee, Ga., replacing Lon L. Day Jr., Atlanta, who declined a second term.

Renominated are Fred Lackey, Athens, Ala.; J. W. Atchison, Pine Bluff, Ark.; Larry Caton Noia, Fountain Valley, Calif.; Roy T. Rhodes, Tallahassee, Fla.; C. David Matthews, Greenville, S.C., and Mrs. Virginia H. Hendricks, Glorieta, N.M. (at-large).

**HISTORICAL COMMISSION** (34 members): 9 nominations considered; 4 new members, 5 renominations.

New members are Mrs. Marlena Rikard, associate professor of history at Samford University and member of Shades Crest Church, Birmingham, Ala.; Mrs. Gaylon Cothern, a freelance writer and member of Starlight Church, Phoenix, Ariz., and Phil Langley of Crown Peak Church, Parachute, Colo.

Named to fill an unexpired term is Mrs. Miles L. Dawson, a homemaker and member of Hoffmantown Church, Albuquerque, N.M., replacing Mrs.

Bonnie B. O'Brien of Albuquerque, who moved (term to expire 1986).

Renominated are Mrs. Helen Y. McKee, Washington; James R. Beasley, DeLand, Fla.; Waldo P. Harris III, Washington, Ga.; Richard T. McCartney editor of the Oklahoma Baptist Courier, Oklahoma City, and Norris E. Smith, Memphis, Tenn. (local member).

**RADIO AND TELEVISION COMMISSION** (26 members): 7 nominations considered; 2 new members, 5 renominated.

New members are Richard L. Wakefield, First Church, Cabool, Mo., replacing John E. Hughes, Independence, who was ineligible for renomination, and Michael S. Hamlet, New Pisgah Church, Spartanburg, S.C., replacing John E. Roberts editor of the South Carolina Baptist Courier, Greenville, who declined a second full term. (Roberts, commission chairman, served a three-year unexpired term and a full term. He was eligible for a second four-year term, but declined).

Renominated are Jack B. Johnson, Phoenix, Ariz.; LaVerne Butler, Louisville, Ky.; T. W. Terral, Baton Rouge, La.; W. John Peper Sr., Glen Burnie, Md., and Richard L. Cochrane, Renton, Wash.

**STEWARDSHIP COMMISSION** (26 members): 11 nominees considered; 4 new members, 1 new member to be nominated later, and 6 renominations.

New members include B. Lee Black, foundation secretary for the Baptist Convention of New Mexico, Albuquerque, replacing Bernard W. Dougharty, Alamogordo, and Joe E. Burton, First Church, Radford, Va., replacing John C. Ivins, Richmond, Va.

New members filling unexpired terms are Levi Parrish Jr., Eastgate Church, Burton, Mich., replacing Donald Campbell, Flint, Mich., who moved (term to expire in 1987), and Jim Rich, stewardship secretary for the Colorado Baptist General Convention, Englewood, replacing Daniel Pena, Colorado Springs, who resign-

ed (term to expire in 1988).

A new member will be named in Dallas to replace Larry Taylor, Jefferson City, Tenn., who moved.

Renominated are James C. Dorriety, Blakely, Ga.; Loyd R. Wilson, Naperville, Ill.; Mrs. Thomas A. Durham, Alexandria, La.; Tom A. Gratton, Suitland, Md.; William D. Ledbetter, King's Mountain, N.C., and Ben Green, Wenatchee, Wash.

**PUBLIC AFFAIRS COMMITTEE** (15 members, eight of whom serve by virtue of office as SBC administrators): 2 persons considered, 2 new members. The Committee on Boards also nominates the chairman of the PAC.

New members are Bill Gunter, secretary of insurance for the state of Florida and member of First Church, Tallahassee, replacing Donald R. Brewer, Palatine, Ill.; and Landrum P. Leavell II, president of New Orleans Seminary and member of First Church, New Orleans, replacing Russell H. Dilday Jr., Fort Worth, Texas.

Samuel T. Currin, current chairman and U.S. attorney for the Eastern District of North Carolina, Raleigh, was recommended as chairman.

**DENOMINATIONAL CALENDAR COMMITTEE** (6 members): 2 nominations considered, 2 new members. The Committee on Boards also nominates the chairman.

New members are Mrs. A. D. Foreman, a homemaker and member of First Church, Monroe, La., replacing Mrs. Don Workman, Lubbock, Texas, and Johnny Roger Johnson, Trinity Church, Springfield, Ore., replacing Wayne V. McDill, Portland,

Ore.

Fred Powell, senior associate pastor at First Church, Atlanta, was nominated as chairman.

**COMMITTEE ON ORDER OF BUSINESS** (6 members plus the current president of the SBC): 2 nominations considered, 2 new members. The Committee on Board also nominates the chairman.

New members are Wilbur A. (Pat) Patterson, banker and member of Emmanuel Church, Overland Park, Kan., replacing J. Nixon Daniel III, Pensacola, Fla., and Reed Larson, banker and president of the National Right to Work Committee, Annadale, Va., and member of First Church, Falls Church, Va., replacing Larry C. Crawford, Burlington, N.C.

The Committee recommended Fred H. Wolfe, Cottage Hill Church, Mobile, Ala., as chairman.

**BAPTIST WORLD ALLIANCE** (11 members, including 5 by virtue of SBC office, which includes bylaw changes stipulating the current president of the SBC — Charles F. Stanley, First Church, Atlanta — and the president of the Baptist Sunday School Board — Lloyd Elder — serve by virtue of office. The move eliminated two at-large positions.)

Other persons serving by virtue of office are Harold C. Bennett, executive secretary-treasurer, Executive Committee, Nashville, Tenn.; R. Keith Parks, president, Foreign Mission Board, Richmond, Va., and William G. Tanner, president, Home Mission Board, Atlanta.

The committee considered six other nominations. Three new members (Continued on page 5)

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# Trustees affirm Ferguson's role

KANSAS CITY, Mo. (BP) — In its spring meeting, the board of trustees of Midwestern Seminary here adopted a recommendation to acquire a collection of biblical artifacts, commended the seminary president for his leadership during the current controversy within the Southern Baptist Convention, and reelected a Mississippian as chairman.

In unanimous action, trustees expressed appreciation to Milton Ferguson, seminary president, for his leadership of the seminary during what trustees called "these difficult days of controversy within the convention." Trustees also affirmed the president for his chapel address, delivered earlier this year, when Ferguson emphasized "biblical faith" as the key to unity within the SBC.

Trustees voted to acquire the William H. Morton collection of rare coins, pottery, and assorted biblical artifacts owned by Morton, senior professor of biblical archaeology at Midwestern.

The collection includes artifacts dating as early as the Chalcolithic and Early Bronze Age (c. 4000-2100 B.C.). It will be housed in a proposed museum of biblical history, part of a new teaching/learning center at the seminary.

Trustees also commended the seminary's plans for involvement in Good News America, a convention-

wide evangelism emphasis sponsored by the Home Mission Board in 1986.

In other action, the board adopted a 1985-86 budget totalling \$3,358,812, primarily funded by the Cooperative Program, endowment income, student fees and housing rentals. Students matriculation fees will increase to \$300 per semester, bringing fee schedules in line with the other Southern Baptist seminaries.

Trustees also approved a retirement request from William B. Coble, professor of New Testament for 25 years. Coble, who will retire Dec. 31, 1985, was appointed to senior professor of New Testament, effective Jan. 1, 1986.

The board also advanced N. Larry Baker, associate professor of Christian ethics, to full professor of Christian ethics effective Aug. 1, 1985. Baker is also academic dean at Midwestern.

Trustees approved the appointment of Larry E. McKinney, reader services librarian at Midwestern, as instructor of biblical studies, effective June 1985.

In addition, trustees reelected Kermit McGregor chairman of the board. McGregor, former pastor of Morrison Heights Baptist Church, Clinton, Miss., is director of public relations at Mississippi Baptist Children's Home in Jackson, Miss.

## Southwestern will honor six distinguished alumni

FORT WORTH, Texas—President Russell H. Dilday will share highlights of the year; the 1985 Distinguished Alumni will be recognized; and Upward 90, a five-year strategic plan, will be introduced at the Southwestern Seminary Na-

tional Alumni Luncheon June 12, in Dallas.

The Hyatt Regency Dallas at Reunion will host the luncheon which will begin immediately following the morning session of the Southern Baptist Convention.

Three educators and three denominational executives are among the six Distinguished Alumni who will be honored.

The six are Lloyd Elder, president of the Baptist Sunday School Board, Nashville; R. Othal Feather, professor of education administration emeritus at Southwestern Seminary; R. Cal Guy, distinguished professor of missions emeritus at Southwestern; Cecil Sims, executive director/treasurer of the Northwest Baptist Convention; Rheubin L. South, executive director of the Missouri Baptist Convention; and Rowena Strickland, professor of biblical studies at Palm Beach Atlantic College, West Palm Beach.

Tickets to the luncheon, limited to 1,500, are \$12.50 if ordered by mail before June 1. After June 1, tickets will be \$15. To order, write to John Seelig, vice president for public affairs, Southwestern Seminary, P. O. Box 22000-3E, Fort Worth, TX 76122. Payment must accompany order.

Ticket orders are also being accepted for Homecoming 2 on Monday, June 10, 1985, a day prior to the opening of the convention.

Tickets for the barbecue lunch are \$5 each if ordered in advance, \$7.50 at the door. Children under 5 eat free, but no family will be charged more than \$20 for the meal.

## Golden Gate to host annual SBC luncheon

DALLAS — Tickets may now be ordered for the 1985 Golden Gate Seminary Alumni and Friends Luncheon to be held June 12 during the 128th session of the Southern Baptist Convention in Dallas.

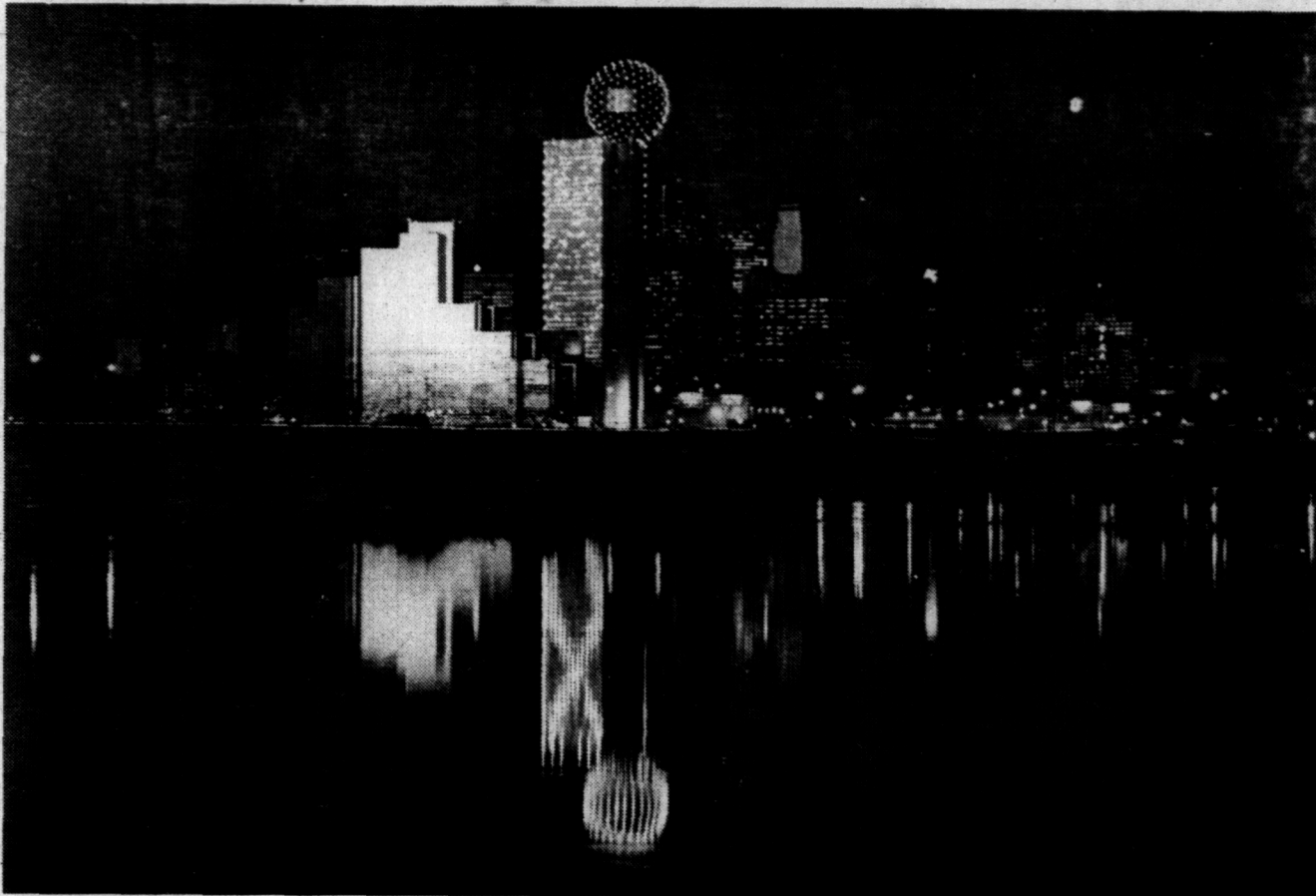
The Wednesday event will begin at 1 p.m. in the Cascade Ballroom of the Hyatt Regency Dallas at Reunion, 300 Reunion Blvd., four blocks from the Dallas Convention Center where the SBC will meet.

Tickets for the luncheon are \$14 each if ordered by mail before June 3. Tickets purchased at the Seminary exhibit during the SBC will be \$15 each. Tickets may be ordered by sending a check or money order to: The Alumni Office, Golden Gate Seminary, Strawberry Point, Mill Valley, Calif. 94941-3198. Checks should be made payable to: Golden Gate Seminary Alumni Association.

Franklin D. Pollard, president of Golden Gate, will be the guest speaker during the program. In addition, the Alumnus of the Year and the Meritorious Service Award commendations will be presented.

Thursday, May 9, 1985

BAPTIST RECORD PAGE 5



## Trinity River reflects Dallas skyline

The night skyline of Dallas, centered on the sphere atop Reunion Towers, reflects in the waters of the Trinity River. Dallas

will host the annual meeting of the Southern Baptist Convention, June 11-13, 1985.

## Committee releases nominations

(Continued from page 4)  
were nominated; three were renominated.

New members are C. B. Hogue, executive director of the Southern Baptist General Convention of California; Fresno, replacing Warren C. Hultgren, Tulsa, Okla.; T. Truett Ott, appellate judge and member of First Church, Tampa, Fla., replacing John D. Ratliff, Albuquerque, N.M., and S. Truett Cathy, businessman and member of First Church, Jonesboro, Ga., replacing Porter W. Routh, Nashville, Tenn.

Renominated were Owen Cooper, Yazoo City, Miss., and Jack R. Jones, Arlington, Va.

The committee nominated James T. Draper Jr., immediate past president of the SBC and pastor of First Church, Euless, Texas, for a five-year term. Draper, however, declined the nomination, recommending instead that Carolyn Weatherford, executive director of the Woman's Missionary Union — SBC, Birmingham, Ala., be renominated.

Posts held by Jesse Fletcher, Abilene, Texas, and Lee Satterfield, Alta Vista, Va., were eliminated.

NORTH AMERICAN BAPTIST FELLOWSHIP (15 members, seven of whom serve by virtue of office). Eight nominations considered: 4 new members, 4 renominations.

New members are Hon V. Lao, a building consultant and member of Bethel Church, Conrad, Calif., replacing Kell C. Williams, St. Petersburg, Fla.; Brian Harbour, First Church, Pensacola, Fla., replacing Glen Braswell, Denver, Colo.; Bill Bowyer, First Church, Effingham, Ill., replacing Stanley O. White, LaHabra, Calif., and John B. Brashear, Brookside Church, Reynoldsburg, Ohio, replacing Mrs. Huis Coy Egge, Corsicana, Texas.

Reappointed are Owen Cooper, Yazoo City, Miss.; Floyd W. Harris, Burt, Va.; Ted Coldiron, Enid, Okla., and William E. Hull, Shreveport, La.

## Five companies bid for insurance

DALLAS (BP) — Five companies are bidding to become the carrier of insurance programs covering Southern Baptist church and denominational personnel.

The Annuity Board submitted specifications on the Church Agency and Seminary Student Insurance Programs April 4 to Aetna Life and Casualty, Equitable Life Assurance Society, John Hancock Mutual Life, the Prudential Insurance Co. and the Metropolitan Life Insurance Co., according to John Dudley, vice-president of insurance services.

Dudley said the carriers had six weeks to bid on the programs which have a volume of over \$1 billion of life insurance and generate more than \$50 million in annual premiums.

Every five years the Annuity Board puts the programs up for bid.

In addition to the five companies bidding on the total package, five casualty companies are being invited to bid on the accidental coverage, while five others will submit proposals on cost containment measures.

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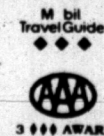
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# Desert creeps into Mali, brings hunger in its wake

By Mary Jane Welch

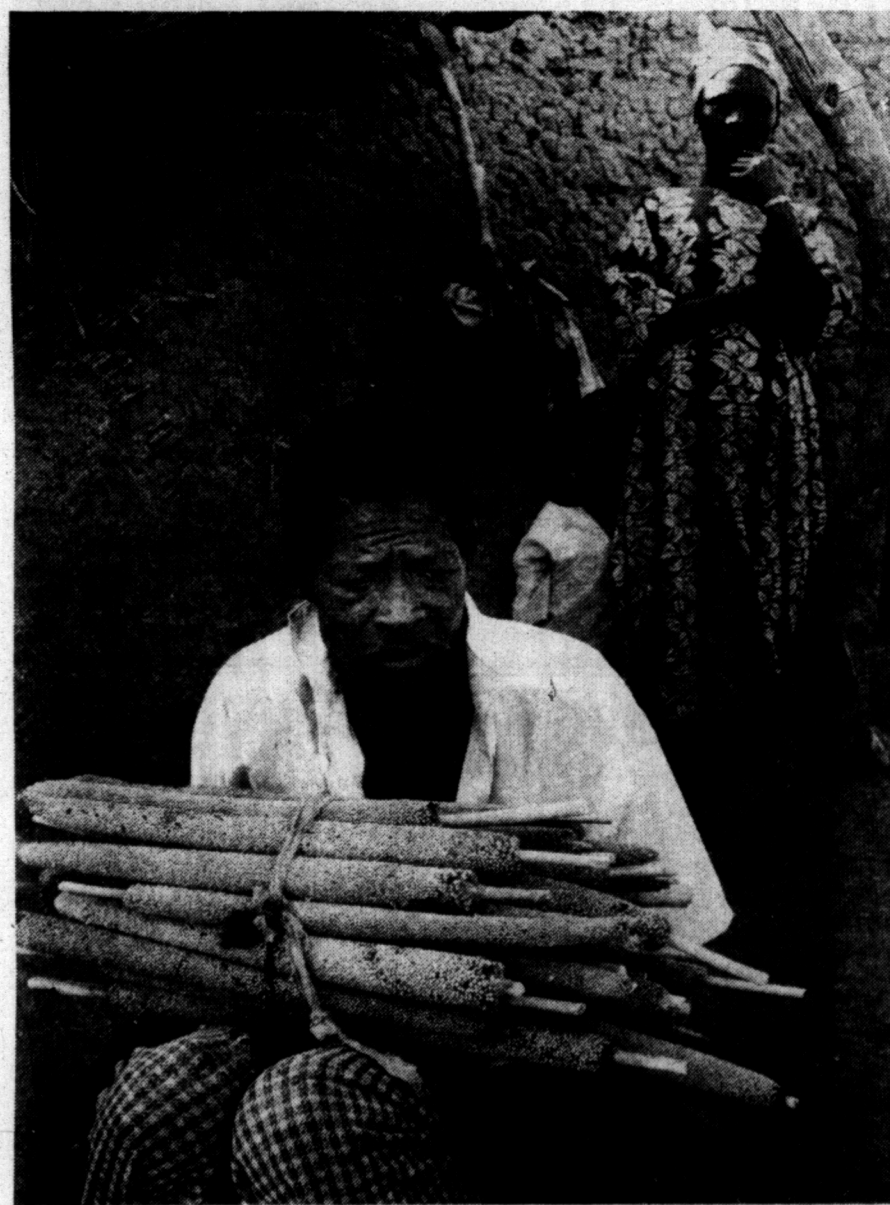
MOPTI, Mali (BP)—The unknowing visitor could almost slip through Mali's Niger delta without seeing the hunger there.

But Southern Baptist missionaries Norman and Beverly Coad recognize

the signs of an ancient culture crippled by an increasingly hostile environment. And they're working to see Mali's hungry people receive 4,000 tons of grain in the critical time just before harvest.



The drought in Africa has taken its toll even among the people who live on the water's edge. This girl in Mali had grown too weak to sit up although she lives on the banks of the Niger River. The Bozo people, traditionally Mali's fishermen, were once able to supply Mali and part of Burkina Faso with fish. Because the drought has depleted the river, they now find it difficult to feed their own families. (BP) PHOTO by Joanna Pinneo.



Jean Dara, a Malian farmer, vows he won't eat the millet he holds in his lap, the only grain he harvested last year, even if he dies. He wants his children to have the seeds to plant again this year. Dara, a Christian since 1958, says the other Christians' help is the only thing that sustained him in recent years of drought. The Christian and Missionary Alliance church in Koro has about 10 families like Dara's in critical condition. The pastor or pastor emeritus try to check on those families each day. (BP) PHOTO by Joanna Pinneo.

Hunger in Mali isn't seen in the massive refugee camps which collect the suffering in some parts of Africa. Instead, it shows in the faces of families struggling to survive as the desert sand covers the land where their people have grazed livestock and farmed for centuries.

It is seen in the face of Jean Dara, a farmer who watches his crops shrivel as less and less rain falls each year. Dara clutches an armload of millet heads—his entire crop from the last growing season—as he talks with his American visitors. Even if he dies from the hunger and staph infections which weaken him, he will not eat that millet. It's the only hope his family has for a crop this year.

Hunger is seen in the face of a young herdsman who buys shoebox-sized bundles of nutritious peanut hay for three cows which are too weak to graze with the rest of the herd. The men in his family spend their nights driving the herd to Koro for water. The women spend days bringing water from there for the sick cattle. Still, the herdsman has lost half his herd in each of the last three years. He no longer fears death. It would be easier, he says.

Hunger is seen in the face of the Bozo fisherman still in his village in mid-morning. If there were fish in the Niger, he says, you would find no Bozo men in the village. They would be on the river, where he once caught three or four tubs full of fish each day without traveling past the next village. Today, a good catch is two to four small fish. The drought has brought disaster even to those who live on the water's edge.

Throughout the Niger River delta, traditionally Mali's breadbasket, the signs of devastation of an environment pile up. Three men bend in the broiling sun, attacking the hard ground with short hoes. Three years of drought have given farmers every reason to give up. Last year, some farmers sowed four times and reaped nothing. But across the delta, fields are tilled, ready if the rains come.

In Douentza, the people already are collecting the wild fruit they always use to bridge the last few weeks before harvest. But the fruit is far from ripe, barely edible. There will be none left to ripen when hunger is worst.

Members of the Christian and Missionary Alliance Church in Koro used to reserve one-tenth of their crops to give to the poor. Today, they have few crops to give. The pastor, one of the "big" area farmers, reaped only three bags of peanuts last year. His family ate one; the other two are just enough to reseed. Half the 6,000-Christians in the area have no seed except millet, he says.

Huge stacks of firewood sit in front of the villages lining Mali's only paved highway. A truck stops at one village to buy the wood and carry it south for resale.

The villagers have formed a co-op, they explain, to collect the wood. It is the only way they can buy food. Ironically, in trying to survive, they



The future looks bleak for this woman camped in a millet field outside Koro, Mali. Already her family has moved from its home near Tombouktou (Timbuktu) because they were no longer able to farm there. In the five months they have lived outside Koro, they and the 12 families they camp with have lost seven people to hunger and disease. The women of the family make straw mats and sell them to buy food for the family. The men have been unable to find work. (BP) PHOTO by Joanna Pinneo.

strip the land of the trees that hold off the desert.

Mali's nomadic tribes of the north move south into more populated areas as their animals die and they sell off other resources. They go as far as their resources will take them and stop—usually on the edge of a town, a foreign environment for them.

One group of 13 nomadic families has built its huts in a millet field outside Koro. The owners let the families camp there because their animals' dung will enrich the field. When planting time comes, they will have to move on. Already they have buried seven of their group—a man, a woman and five children—in that millet field.

Another camp of nomads outside Mopti is so ravaged by disease—tuberculosis, measles, cholera, leprosy, syphilis—that American visitors head straight for the showers when they leave. One to three people die every day in that camp, an old man says. No one is allowed to bury the dead in the fertile fields of Mopti. The nomads carry their dead on their heads several miles to the next town for burial.

As the old man spills the tale of suffering he and other nomads face because they lack ties with established communities through which aid is channeled, Norman Coad tells them the Baptist Mission will be distributing grain in the area soon. At least 10 percent of the grain to be distributed through Baptists is earmarked for widows, orphans and

migrants, he said.

After the old man leaves, one of the young men lingers to speak. "I hope you find something which will nourish plants," he says. "In a few months, I will no longer be a human being. I will be a plant."

Coad has no answer for him. Knowing he can't help everyone is one of the toughest things about helping at all. But he's determined not to be overwhelmed by the problem. He can't help everyone, but he can help some. And because Southern Baptists and other evangelical groups distributed the grain in a fair way which allowed people to maintain their dignity, the evangelical church in Mali is seeing a rising tide of interest in Christianity.

In Douentza, three men have come to the home of David Saye's father-in-law to greet Coad because of what he has done. These four represent the only Christian families in the area.

Before last year, Saye's father-in-law and his family were the only Christians in town. When they left their courtyard, they were insulted. But because of last year's grain distribution, they're no longer insulted and a few of their neighbors have become Christians.

The next day, Saye takes Coad away just as he's about to sit down to eat. Two men want to talk with him. What they've seen of Christianity has convinced them of its value. They want to talk about becoming Christians.

Mary Jane Welch writes for the Foreign Mission Board.



# Letters to the Editor

## Summer help

Editor:

I am pastor of a church in Hamilton, Ohio, which would like to have a youth group come up on a mission trip and do a Vacation Bible School. Hamilton is a town of 60,000 and is located just 25 miles north of downtown Cincinnati. Our church is located in a residential section and has unlimited potential. Unfortunately, we do not have the people to staff and operate our own VBS at this time. The group will also have other opportunities to minister to and assist our church while they are here. The specifics will be worked out with the group which will come. This would not require a large group. A group of 35-50 would be adequate. If a group from your state would be interested in taking a mission trip to our area, I can be contacted at (513) 868-7713 (home), (513) 895-5942 (office), or the address. We need to hear from someone so plans can be made as soon as possible. Thank you for publishing this letter.

Mark C. Russell, Pastor  
Southern Hills Baptist Church  
664 Rost Hill Drive  
Hamilton, Ohio 45013

## Answers needed

Editor:

We people who pay the bills and fund the instituted bureaucracy, including the \$53,000 annual pensions of certain "doctors," need some answers to current questions.

Since Dr. Farrar Patterson was tenured as preaching professor under the administration of Dr. Naylor, why has he just now been discovered as incompetent?

The record indicates he has held the position as professor of preaching since 1969. Did he only recently become the infidel he is charged as being?

Has Farrar Patterson always cursed and used the vulgarities he is now charged with? If so, why was it he was not reported to the trustees and the president long before this?

How many preachers graduating

from Southwestern Seminary have been polluted by this "heretic" since 1969?

Do we need a list of his students so that we may exclude them from consideration in calling pastors to our churches?

Patterson's two most recent performance reports, assumed to be given by President Dilday, indicate satisfactory service—did he break up completely "after" Dilday found out he put in a telephone call to an Arkansas pastor?

I repeat, we people are confused and in the dark. When we see in our state paper these reports and others about "Holy Wars," we wonder if the Spanish Inquisition has begun again. Any answers?

Harry L. Cole  
Ruth, MS

## Commends Record

Editor:

I want to commend you on your fine news journal. I always find informative and interesting reading in the Baptist Record, but the April 25 issue was so good I just wanted to write a thank you.

I especially enjoy short news articles which I cut out and file to use in my sermons. I found six such articles from the April 25 issue alone, as well as many other helpful articles. On top of all that, I misplaced my Sunday school book, so I just turned to your paper and read the lesson you print on the back. Thank you!

Bob Rogers, Pastor  
Calhoun Church, Hot Coffee

## Controversy remembered

Editor:

The current controversy about "gaining control" of our Southern Baptist Convention and the recent "threat" of Jimmy Draper to withhold Cooperative Program funds remind me of other events in the life of Southern Baptists. Remember John R. Rice and Lee Roberson?

Threats and intimidation certainly are not rendered in the love of Christ.

Helen H. Johnson  
Lyon

## Defense of Patterson

Editor:

I would like to make a few comments about the current controversy regarding Dr. Farrar Patterson and the actions of the trustees to retain him as a professor of preaching. I have hesitated about saying anything for several reasons, the chief one being I fear the wrath and ridicule of immoderate "moderates" who have jumped on Dr. Patterson like a dog jumps on meat. While I was a student at Southwestern Baptist Theological Seminary I had the privilege to take several courses under Dr. Patterson. He was a good teacher, and while I was there he was one of the most popular preaching professors at Southwestern. I never heard him say anything that would cause me to think of him as a "profane" man. I am afraid the most profane thing he did was to talk to Dr. W. O. Vaught about the direction Dr. Dilday is leading the seminary.

There were times when Dr. Patterson was a little unorganized and slightly irritable but no more so than several other profs I had who have not been threatened with the termination of their positions. Also I feel that the people need to know that Dr. Patterson is a diabetic, and because of this physical ailment there were days when his performance in the classroom left a little to be desired. In reading all the articles in the Baptist Press I kept waiting for someone to mention Dr. Patterson's physical problem with diabetes, but they never did. I feel that many who are clamoring for Dr. Patterson's head would tone down their rhetoric if they knew him personally or if they knew of his problem with diabetes. I believe some so called "moderates" should moderate their diatribes and be a little more loving and caring towards Dr. Patterson.

David Allen, Pastor  
Shuqualak Baptist Church  
Shuqualak

## Secretaries elect officers, honor own

These two secretaries received tie votes in the first annual Secretary of the Year Award presented by the Mississippi Baptist Secretaries' Association meeting recently in Clinton. They are from left Dot Smith, secretary to the Church Administration/Pastoral Ministries Department of the Mississippi Baptist Convention Board, and Donna German, secretary to the Washington Association in Greenville.



The 1985-86 officers of the Mississippi Baptist Secretaries' Association were recently at a recent workshop at Camp Garaywa. They are, from left, Linda Adams, associational secretary in Adams County, secretary-treasurer, Betty Anne Ball, Baptist Record bookkeeper, second vice president; Nancee Ratliff, financial secretary for First Church, Tupelo, first vice president; and Lillian Carter, pastor's secretary for First Church, Long Beach, president.

## Seven "vocational groups" will meet at the Marriott

(Continued from page 3)  
90-minute sessions (one Sunday afternoon and another Monday morning) with people with similar goals and situations to exchange ideas.

Each group will give a summary report to the entire body Monday afternoon.

Meeting times are 1-9 p.m. on Sun-

day, June 9, and 7:30 a.m. until approximately 9 p.m. on Monday, June 10. General sessions will consider "future trends and educational ministry," the "general status of the profession," and "working together."

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# The healing of our denomination

(Continued from page 2)

seek God's face, and turn from their sins, the spiritual awakening has already come. The spiritual disciplines of II Chronicles 7:14 are not conditions for a true revival; to the contrary, they are the revival. That is what spiritual awakening is. Those spiritual disciplines are realized only when a Biblical revival has already come. They do not bring a revival. They are a revival. And what the revival then brings is God's promise to "hear from heaven and forgive their sin and heal their land." And that is clearly our need.

This confusion of supposed conditions for renewal and the actual renewal itself is so wide spread that it has actually stifled a true move of the Holy Spirit. The reason is, we simply cannot bring ourselves—at least so it seems—to perform these spiritual disciplines; so we despair, all

but give up on renewal, rely on the arm of the flesh, and continue to bear our burdens, thinking we cannot be renewed until we meet those supposed conditions—which we cannot seemingly do.

A revival alone is that which enables Christians to seek God, pray, humble themselves, and turn from their wicked ways and thus attempt to solve their difficulties. Now an awakening does not automatically cure all ills; that is too idealistic. We must solve our own problems, but a true revival will put us in the spiritual frame of heart and mind that we can and will attempt to solve them. Then comes God's promise of healing, and not before.

Therefore, the question becomes: Does God then just arbitrarily send an awakening when He wishes? Is there

nothing we can—and should—do? Are there no conditions whatsoever to meet? Hardly! God's Spirit never works in a vacuum. He does use his people. What then is the human condition for an awakening, if any?

The answer to this fundamental question is obviously crucial, especially for Southern Baptists at this time in our history. And the answer is so simple—yet so profound. The condition? Prayer! Sacrificial, incessant intercession! That has always been God's primary plan. Every revival in history has been born in fervent prayer. Every great awakening demonstrates its beginning in persistent prayer alone. As Matthew Henry, the old commentator, put it, "When God is about to pour out unusual mercies, he sets his people a-praying."

Therefore, the best action you, your church, our Southern Baptist Conven-

tion can take is to pray fervently and tenaciously, never giving up until God rends the heavens. True consistent intercession is the most difficult exercise we can engage in. Yet, it is our one hope. Only then will revival come, and only then, it seems, will we have the spiritual vitality to face our issues and resolve them. And that is not an unreal idealism.

Why not, therefore, gather a group of concerned, burdened intercessors around you? They need not be many—they never are. But prayer is the key. That simple, yet significant, sacrificial move may just save us.

Owen Cooper, Past President of the Southern Baptist Convention

Lewis Drummond, Billy Graham Professor of Evangelism, Southern Seminary

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## Devotional

## Saying yes to children

Let the children come to me; do not hinder them . . . (Mark 10:13-16).

My earliest anxiety as a father was the fear that I would fail to discipline my children soon enough and often enough. I worried that I would not be able to say "No."



Thomason

Of course, that was a legitimate worry. A lot of parents define love as setting no limits and denying no desires. Think of mothers who push food on their overweight children; of fathers who buy their offspring whole roomfuls of toys. Love is not simply giving; it is prudent giving and prudent withholding as well. Every parent has to be disciplined about saying "No."

Yet, at another level, I have learned that it is much easier to say "No" to a child than it is to say "Yes." "No, Kate, I'm busy now . . . No, Beth, not while I'm reading the paper . . . No, Kate, I've got work to do . . . No, Beth, I won't be home before bedtime."

It is impossible to be responsive at all times to the needs of a child. But how easy it is to say "Yes" to the desire for an expensive doll that wets, and say "No" to a simple request for companionship.

Mark tells of a time people "were bringing their children to Jesus, that he might touch them; and the disciples rebuked them." The twelve attached little or no value to the nurture of children. They had more important people to meet and bigger worlds to conquer. The disciples felt Jesus had better things to do than cuddle children.

Anyone who has been a parent has stood in the disciples' shoes and spoken those impatient words of rebuke. I read once of a pastor who was surprised to find a letter from his son in the morning mail at the church office. He was even more surprised to read his son's formal request for an appointment to discuss some personal problems!

My goal as a parent is to learn how to say "Yes" to my children — to say "Yes" at the right times just as I learn to say "No" at the right times.

Jesus is our great model here. He communicated worth to the children around him by taking the time to be with them, and backing up his words with deeds of touching and holding. "Let the children come to me; do not hinder them . . ." There is no more important task in kingdom service.

Thomason is pastor, Northminster Church, Jackson.

## SCRAPBOOK

## Our second mother

There are a lot of ladies in this big world, I know,  
But one is very special; each day she proved it so.  
She was our bus driver for 10 and many a year;  
But each year we grew to love her more (she was so dear).  
So patient and kind was she, and, believe me, very bold,  
For a lot was said and done on those buses that parents were never told.  
We lived our lives outside the home and inside the bus  
As on to school we'd go — all the noise we made — but she'd never make a fuss.

She watched us as we'd come and go to school each day.  
She guided and protected us as we traveled on our way.  
For each of us she had a place deep within her heart.  
There she kept us day by day; she helped us get a start.  
Some of us are big young'uns now;  
But one thing we'll never outgrow —  
A lady who meant the world to us (and how)  
As up life's road we trod and as on in life we go.

—Ruby (Doty) Merchant  
Jackson

## Mama remembered

This daisy bright May day  
my thoughts begin to stray.  
Remembering Mama, I forget all pain,  
become a small child again.  
Pulling at her apron strings,  
I ask about a million things.

I see Mama's hands mixing biscuit dough,  
hear her clear voice singing "Sweet and Low."

My eyes find Mama washing my pink voile dress —  
Those mud pies had really left quite a mess.

I follow Mama picking butterbeans  
to play in a green leafy tent that leans.

When Mama bakes an extra pone of bread,  
I know a hungry tramp will soon be fed.

As Mama helps my Grandma piece quilt scraps,  
A warmth slips over me like soft mink wraps.

While Mama's fingers smooth my fevered brow,  
I hear her whisper, "You're better now."

I look at Mama rocking, Bible in her lap,  
reading Psalms, then nodding in a cat nap.  
Remembering Mama, how can I measure love?  
It is a blessing from Above.

—Eunice Barnes  
Pascagoula

Living Christ lifted her from  
banana crate to mission field

By Marty Croll

ROCKVILLE, Va. (BP) — When Berta Sosa was a baby, she spent her days lying on shredded paper inside a banana crate in the back of a flat-bed truck while her migrant-worker parents tended the fields.

"That truck was sort of like a home for me as a child," the newly appointed Southern Baptist missionary said during a recent break in orientation at the Cauthen Missionary Learning Center in Rockville, Va.

Migrant work was about all Sosa knew until Christ began leading her on another journey.

Soon she, her husband, Manuel, and their three children will be moving to Colombia as missionaries. Her direct a seminary extension program and she'll work among Baptist churches and at the Baptist seminary in the city of Cali.

Born into a Catholic family, Sosa was 10 years old when she became intrigued by the color and shape of the Mexican Baptist Church in Muleshoe, Texas. "The church I went to was white, and this church was more like a big office building. It was lime colored, and I wondered, 'Why does it look so funny?'"

Curiosity pushed her inside, though her mother and grandmother had warned her against it. "The thing that caught my eye when I went in was the preacher was standing in front and I could understand what he was saying."

For the first time she heard that

Jesus Christ lived, died for her sins and rose from the dead to offer her abundant life. But she said to herself, "That can't be. He (the preacher) doesn't know what he's talking about. This Jesus is dead. He hasn't seen what I've seen. I saw him (on a crucifix), and he looked dead to me."

She and her mother began to attend the Baptist church together. Soon they accepted Christ as their living Savior. Sosa saw her mother happy for the first time.

Though her family — all of whom became Christians — remained migrant workers, Sosa began believing and praying for things in her life to change. "There were many questions in my mind," she said. "But I knew that Jesus was living in my heart."

Born Berta Acevedo in a Spanish-speaking section of Elsa, Texas, Sosa was the second of nine children. She spent most of her younger years in or near her Mexican grandfather's truck, a flatbed with wood and canvas covering the back. Her grandfather used it to transport migrant families from the camps where they stayed to the fields, then on to new jobs.

The young girl never felt like a child. "I guess you could say I was second mother to seven others," she said. "I was a baby and then I was an adult. I can only remember having one doll in my whole life, and that was when I was 10 years old. It was given to another child because she wanted

it, and my mother always said, 'You are too mature, anyway.'"

At 16, Sosa attended a Christian youth congress in San Antonio, Texas, when she believes God deposited a sense of the world's needs into her heart. She responded to a call for Christian workers. But when she found out what a missionary was, she backed off. "I knew I could never be a missionary to another country. I didn't even have the education," she said.

"I thought if I didn't think about it at all, the call to be a missionary would go away and disappear somewhere," she said. But, instead, she found herself praying, "asking the Lord to help me understand this feeling I couldn't shake."

With only a sixth-grade education and no funds, Sosa began to prepare for a better life. At 19, with her parents' help, she attended the Mexican Baptist Institute in San Antonio. Later she attended a business school in Corpus Christi. While working as a volunteer youth minister in 1971 in Alto Frio, Texas, she met Manuel. They married four months later, two days before Christmas. She figured starting a family would end the missionary thoughts once and for all.

But after five years of marriage her husband, a high school band director, told Sosa he knew God was asking him to change direction. He came home one evening and told Sosa he had resigned. "I said, 'What do you mean? What are you going to do? I'm about to have my third child,'" Sosa remembers. "The Lord's got to be kidding about this."

Yet in 1978 the couple moved to attend Midwestern Baptist Theological Seminary in Kansas City, Mo. She found a good-paying job while he went to school. In 1982 he graduated with a master of divinity degree and began working as minister of music at Nashua Baptist Church in Kansas City. She began studies at Midwestern and earned an associate degree in religious education last May.

"I feel like everything that's happened in my life, the Lord has led," Sosa said.

Now he is leading her to Colombia. Croll writes for FMB.

## Baylor has \$272 million in assets

WACO, Texas (BP) — Baylor University officials have announced the five-year campaign to increase net assets by \$100 million, begun in January 1980, has been surpassed by \$27 million.

The project was labeled "Profile '85" concluded in January 1985.

Baylor's net assets now stand at more than \$272 million. Approximately 7,000 donors contributed to "Profile '85." More than 22,000 gifts were received during the five-year campaign.

An apology is better than an explanation — and quicker. — William Feather

When only foolish reasons can be found, He argues best who utters not a sound. — Pedro Calderon



## A white rose

I can't send a card to my mother, for she is gone.

I'll wear a white rose that will fade away,  
But in the kingdom of God our roses will never decay.

—Rubin Crosby  
Ethel



# Faces And Places

by anne washburn mcwilliams

## Mama's cookbook

*She riseth also while it is yet night, and giveth meat to her household (Proverbs 31:15).*

Mama has given me lots of birthday and anniversary and Christmas gifts, but one I like best is her original cookbook. I like it because it has the recipes that she has always used most, and that I have eaten at her table many times. Then I value it too because she poured much of her time and personality into it.

Several years ago she wrote these recipes on notebook paper, by hand, with pen and ink. Then she bound them inside a folder and gave them to me for Christmas. She also made a similar one for my sister, Betty, and her daughters, Luann and Karen. It must have taken her nearly every night, all fall! No amount of money could buy such a gift.

First, there are two pages of her favorite menus. Then come instructions on how to prepare fresh vegetables, vegetable soup, chicken soup. Meats, pies, cookies, and cakes follow, plus her own special way of preparing cheese and spaghetti.

In the margin, she occasionally wrote a comment — "Daddy's favorite" — by the egg custard or "good filling" by the chocolate cake.

Because I cherish the book so much, I have tried to handle it with especial care — but I have used it a lot. It does have water stains, grease spots, and flour smears here and there! I really need to have the pages laminated. Here are two.

### Chicken with dressing

Boil a hen or large fryer size chicken for about 45 to 50 minutes.

(Add 1 tablespoon salt. Cover chicken with water and cook in pressure cooker.)

**Dressing:** Cook a pan of egg bread or corn bread. Crumble this up. Add a few biscuits if desired. Pour enough of the chicken broth over this to soften. Add two or three beaten eggs and one or more medium onions. Add butter to the mixture and milk if necessary to thin the batter. Add black pepper if desired. Pour into greased pans or skillet and cook until brown.

**Giblet gravy:** Use 1 cupful of the chicken broth, 1/2 cup milk, and 1 tablespoon butter. Add a little of the uncooked batter to this to thicken, or either a little flour. Chip up the chicken liver and one boiled egg, and add. Boil for a few minutes.

### Lemon cheese cake

(This one she probably inherited from her mother. I have never been able to understand why it's called lemon cheese, when it contains no cheese!)

3/4 cup shortening; 1 1/2 cup sugar plus 1/3 cup; 3 teaspoons baking powder; 2 1/2 cups flour; 1 cup milk; 5 egg whites.

Cream shortening and sugar until light. Sift flour, baking powder, and pinch of salt. Add dry ingredients to the creamed mixture, gradually with milk. Beat egg whites, adding 1/3 cup sugar. Fold this into batter. Bake in two layers in 350 degree oven.

**Filling:** Take 5 egg yolks, beaten, and add 1 cup sugar, juice of two lemons, and 1/2 stick butter. Cool until thick. Cool, beat, and spread on layers.

Thanks again, Mama! And Happy Mother's Day next Sunday!

## Church secretaries form national association

NASHVILLE, Tenn. (BP) — More than 600 secretaries meeting in Nashville for the third annual church secretaries conference have voted to form a National Association of Southern Baptist Secretaries (NASBS).

Participants from 32 states agreed the organization would encourage individual growth and professional excellence, provide encouragement and fellowship, offer training opportunities, and provide spiritual enrichment.

The recent meeting represented the greatest number of Southern Baptist secretaries ever assembled, according to conference coordinator Lucy Hoskins, who recently retired from the Sunday School Board's church administration department.

Membership in the organization will be composed of secretaries and other office personnel in Southern Baptist churches, denominational and related offices. Associate memberships will be offered to secretaries in other denominations who will be

given full membership privileges but cannot be elected national officers.

Peggy Trotter, Columbia Baptist Church, Falls Church, Va., was elected president.

## Union idea dropped

NEW YORK, N.Y. (EP) — After six years of preliminary talks, ecumenists in two mainline Protestant denominations have decided their members are not ready for "a binding commitment to become one church."

A joint committee of the New York-based 4.7 million member United Church of Christ (UCC) and the 1.8 million member Indiana-based Christian Church (Disciples of Christ) has dropped the idea of church-union negotiations in the near future. Instead, the committee proposes an "ecumenical partnership" providing some opportunities for joint worship, mission programs, and theological study.

Thursday, May 9, 1985

BAPTIST RECORD PAGE 9

# Support, 'grief' greet statement by Parks

By Dan Martin

NASHVILLE, Tenn. (BP) — Expressions of support and "grief" have greeted statements by R. Keith Parks, president of the Southern Baptist Foreign Mission Board, that he will not support incumbent SBC President Charles Stanley for reelection.

Parks said April 19 he will not support the reelection of Stanley, whom he said has shown "minimal" participation in the convention and in support of the denominational unified program of financial support, the Cooperative Program.

Parks said when threats to withhold funds or to reduce Cooperative Program contributions are made "the missionaries are the ones becoming hostage to the conflict and the lost of the world are the losers."

Stanley, pastor of First Baptist Church of Atlanta, told Baptist Press: "It is most unfortunate that Dr. Parks would drag our Foreign Mission Board into the present conflict in our denomination."

"There are no organized efforts against or attacks being made upon the Cooperative Program or our foreign mission program. In fact, Cooperative Program funds are higher than ever before. We are right on target," he said, adding First Baptist Church of Atlanta has doubled CP giving to \$250,000 per year.

Stanley said he believes the action of First Church, Atlanta in "doubling" contributions, "has encouraged other churches to give to the Cooperative Program."

Former SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, noted he was "saddened" by Parks' comments.

"Remarks I made several weeks ago seem to be hinted at in his statement," Draper said, alluding to an address he made at the Baptist Public Relations Association, in which he said the Cooperative Program could collapse and thousands of churches might withdraw financial support if Stanley is defeated by, what he called, a massive effort led by denominational executives.

At that time, Draper responded to a question by saying his church might escrow CP funds in an attempt to "force people to sit down and adopt a strategy to resolve our problems."

Following Parks' statement, Draper told Baptist Press, "My remarks were intended to cause us to move forward in our world mission enterprise; not to dismantle it. I regret he (Parks) has interpreted it otherwise. My statements were made out of a context of concern because salaried denominational people are leading a massive campaign against a particular president."

Adrian Rogers, SBC president in 1979-80, and pastor of Bellevue Baptist Church of Memphis, said, "I am deeply grieved by the statement. I feel Keith Parks has a heartbeat for missions, but I think he has gone 180 degrees in the wrong direction."

"A firm belief in Scripture is not an enemy of missionary enterprise. The demise of a great missionary church or convention is rooted in and grows from liberal theology," Rogers said.

He disagreed with Parks' statement there is no drift toward liberalism in the SBC, by noting: "It (liberalism) is there and it is clearly documented."

William G. Tanner, president of the Home Mission Board, did not say who will get his vote for SBC president, but did agree with Parks' assessment of the effect of the current controversy on missions.

"Regardless who is elected president... both the denomination and the Kingdom of God will be the loser if the focus is on politics instead of on missions and evangelism, which I feel is the reason for the existence of our convention," Tanner said.

"It is incumbent upon the convention president to take the initiative and provide the leadership, not just in word, but also in deed, if Southern Baptists are to be reconciled, know peace in the convention and center on reaching a lost world for Christ," Tanner added.

This must be demonstrated by the president, said Tanner, first by balance in his convention appointments, in the way he conducts convention business; by his example in leading his church in Cooperative Program giving, and in participation in denominational life.

Randall Lolley, president of Southeastern Seminary, Wake Forest, N.C., said he "hopes Southern Baptists, hearing Dr. Parks pour out his

soul, will see the issue really is the dismantling of missions, education and benevolences by people who seem not to have that as part of their agenda."

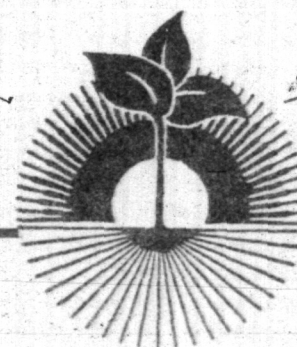
Roy Lee Honeycutt, president of Southern Seminary, Louisville, Ky., told Baptist Press, "Now is the time for leadership which has lived our Southern Baptist heritage, supports our cooperative mission, and is committed to healing the wound that is hemorrhaging the life from our convention."

Honeycutt added, "the question must be: 'When all of this is over, will there be a place in the SBC for all of us?' The leaders since 1979 have said no, but the leaders we elect in 1985 must say yes to the whole family of Southern Baptists."

Russell H. Dilday Jr., president of Southwestern Seminary in Fort Worth, said the comment from Parks "helped clarify the fact that the issue in the convention confrontation is not theological liberalism."

"The issue," said Dilday, "is whether Baptists will continue to be a body of autonomous churches united in our biblical faith, engaging in cooperative efforts, or will we be a group of independent churches supporting our favorite programs with designated support in the old society method."

Martin is Baptist Press news editor.



No. 1 in a series of 10

## Bundle of joy

"There may be a bundle of joy in your future!" promised the giant billboard. Beneath the slogan was a stack of \$1,000 bills. Greenbacks. Cash on the barrelhead. Money in the bank. A bundle of joy!

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Wouldn't it be great if the government would just skip the lotteries, invest in presses, and print millions for everyone? What a grand giveaway. What exciting dreams would come true! And we could all live happily ever after!

However, life's not that simple. In our saner moments, we know that getting and keeping are not the magic keys of happiness. The abundant life is also the giving life. The overflow counts more than the in-flow. As Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

"Planned Growth in Giving," a 15-year Southern Baptist emphasis, is everything a lottery isn't. It has to do with what's lasting and satisfying in life. It springs from a spiritual heartbeat. It centers on the individual. It's life at its best. Contact David Michel in the state stewardship department for more details.

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## Ring lost in jungle found in 'unbelievable' events

LOUISVILLE, Ky. (BP) — In what sounds like an entry from Ripley's "Believe It or Not," an alumnus of Southern Baptist Theological Seminary, Louisville, Ky., has reacquired a class ring he lost in a jungle in Central America.

William Stoney Shaw, a 1970 graduate of Southern seminary, lost the ring after removing it before taking a swim in a sink hole in the jungle while on a mission tour in Belize.

A clerical staff member of Southern Seminary received a call from Robert Thomas of the Louisiana Nature and Science Center in New Orleans. Thomas had been to Belize, and found a Southern seminary class ring with the year 1970 and the initials S.W.S. engraved on it.

When he called the seminary recently, a check of alumni records found one 1970 graduate with those initials — Shaw.

Believe it or not.

## 'Increase CP giving,' urges Owen Cooper

By Craig Bird

LOUISVILLE, Miss. (BP)—The last layman to be president of the Southern Baptist Convention is asking churches to resist suggestions they cut mission giving and increase their contributions through the Cooperative Program.

Owen Cooper, a member of First Baptist Church of Yazoo City, Miss., and president of the SBC for two terms 1973-75, spoke to the spring meeting of the Winston County Baptist Association in Louisville, Miss., April 15.

"I speak as one former Southern Baptist Convention president who urges you not to withhold money from the Cooperative Program—but rather you dispatch your money regularly and promptly, also that you not decrease Cooperative Program giving but rather that you increase it progressively over the years to come."

He was responding to recent remarks by the three immediate past presidents of the SBC concerning the Cooperative Program, the voluntary, national unified budget of the SBC.

In 1979, the same year the on-going controversy within the SBC broke into the public eye, the SBC formally embarked on Bold Mission Thrust—an evangelistic effort with the stated goal of presenting the message of Jesus Christ to every human in the world by the year 2000.

"Launching Bold Mission Thrust was one of the most audacious plans ever announced in the history of Christianity," Cooper said. "For the first time a group of Christians said 'we' will establish a time frame in which an effort will be made to fulfill the Great Commission."

Cooper urged "every Southern Baptist" to read **Cooperation: The Baptist Way To A Lost World**, by Cecil and Susan Ray and encouraged "every Southern Baptist church" to "get meaningfully involved" with Planned Growth In Growing—an effort to significantly raise giving at all levels of SBC life.

Bird is Baptist Press feature editor.

## Baylor bond issue stopped

WACO, Texas (BP) — Baylor University trustees have formally withdrawn the \$24 million bond issue proposal presented to the Baptist General Convention of Texas in late 1984.

The bond issue plan had not been considered by the BGCT executive committee, although it had been approved by the administrative committee.

The financing plan would have helped fund the construction and renovation of several buildings, including the proposed \$13.5 million special events center.

The action was taken as the result of a 33-page legal opinion received in February from the Fulbright and Jaworski law firm in Houston. The report raised legal questions regarding the use of federal funds for buildings that would be used, in part, for religious purposes, such as hosting the annual Baptist General Convention of Texas, student revivals, or other religious meetings.

## Mother, daughters escape apartment fire in Spain

OVIEDO, Spain (EP)—Southern Baptist missionary Judith Hale of Chattanooga, Tenn., and her daughters Lisa and Kristy escaped injury in a noontime fire in their apartment in Oviedo, Spain.

Field evangelist Dennis Hale was away on mission business when the April 11 fire damaged 13-year-old Kristy's bedroom, a small bathroom and hallway.

His wife and daughters were having lunch when they heard an explosion and their electricity went off. Firemen arrived quickly and brought the fire under control. Closed doors prevented it from spreading beyond that part of the apartment. Firemen speculate the fire was caused by a faulty table lamp cord. The heat from the fire caused the explosion, which blew out a window in the bedroom.

The Hales lost family photos and Kristy's clothing and bedroom furniture.

April 10 had been Hale's birthday, and according to Southern Baptist press representative Karen Quimby in Spain, "The Hales feel like the prayers of fellow Baptists... helped prevent what could have been a greater tragedy."

The Hales have worked in Spain since 1965. Kristy was featured in the 1974 foreign mission study book, "The Welcome Knock."

## Hobbs to teach "Baptist Faith and Message"

Herschel Hobbs, pastor emeritus, First Baptist Church, Oklahoma City, Okla., and author of **The Baptist Faith and Message**, will teach his book in a one-day training seminar sponsored by the Sunday School and Church Training organizations of Hinds-Madison Association on Saturday, May 11.

Hobbs has written many books. He is known to many for his commentary on Life and Work Sunday School lessons.

The seminar will begin at 9 a.m. and conclude at 1:30 p.m. Lunch will be served at 11. Tickets for the lunch will be on sale the day of the study from 8:30 until 9 a.m. at Alta Woods Church, 168 Colonial Drive, Jackson, the host church for the meeting. Books will also be available at the meeting.

"Other churches in other associations are invited and encouraged to attend the meeting," said James Webster, of the Hinds-Madison staff.

## State gifts stay ahead

(Continued from page 3)  
crease of \$499,427 over that of April 1984.

Each of the four months of 1985 have brought in more than a million dollars to Southern Baptist causes. The Cooperative Program is a channel through which voluntary gifts from Southern Baptist churches go to Southern Baptist causes in Mississippi and around the world.

Briarwood Drive Church, Jackson, has called David Walley as minister of music; he will also be involved with counseling and ministering to senior adults. Walley and his wife, Ellen, came from New Orleans Seminary where he received his master of divinity degree. He was an honor graduate in music from Mississippi College. The church also announced that Thomas Winn, formerly minister of youth, is now associate pastor. R. R. Loudon, II is pastor.



Spires

Colonial Heights Church, Jackson, called Jerry Spires as business administrator. He recently returned from Blantyre, Malawi, Africa, as business administrator and treasurer for the Baptist mission in Malawi.

Due to family illness he will not be able to return to the mission field. Spires is married to the former Joyce Milner, and they have two children. J. Gerald Harris is pastor.

Brookway (Lincoln), has called Martin Chastain as pastor.

Kendrick Church (Alcorn) has called Ray Morton as pastor. Morton will graduate from Blue Mountain College in May. He has previously served as interim pastor of Chalybeate Church (Tippah). Morton and his wife Melanie began their ministry at Kendrick April 7.

## Names in the News

James F. Smith is available for interim pastorate, and preaching. He may be reached by writing him at 119 Richland St., Richland, Miss., 39218 or by calling him at (601) 392-5478.

LOUISVILLE, Ky. — Russell Dillard, president of Southwestern Seminary, is scheduled to deliver the commencement address at Southern Baptist Seminary's 155th graduation exercises May 24. Approximately 320 graduates will receive diplomas. The commencement will be in Alumni Chapel on the seminary campus, beginning at 10 a.m.

## North Greenwood will celebrate 30th anniversary

North Greenwood Church will celebrate on May 19 its 30th anniversary.

This will be homecoming day. The former pastors will be there. Walter Yeldell, who retired January 1, will preach the sermon at the 11 a.m. service.

Former staff members are to be invited. The musicians for the day will include ministers of music who have led in the past.

A covered dish dinner "on the grounds" will follow the preaching service. A music program will cap off the time of fellowship and reunion after the dinner.

## Staff Changes

Mike Johnson has resigned the pastorate of People Church, Ripley, to enter full time evangelism. He joined



the staff of Calvary Church, Booneville, as staff evangelist. Johnson is available for revivals, youth revivals, and Bible conferences. He may be contacted by writing Mike Johnson, P. O. Box 126, Booneville, MS 38829 or call (601) 728-5030 or (601) 728-4336.

James Garner has accepted the pastorates of Edgemoor and Harmony churches, Attala County.

Center Ridge Church (Yazoo County) has called Harvey Bryan Abel as pastor. Abel recently resigned the pastorate of Grace Church, Vicksburg. He is a graduate of Baptist Bible Institute, Graceville, Fla. Abel and his wife, the former Tracie Mae Morrison, are the parents of five children. Center Ridge welcomed them with a renovation of the pastorium and an old fashion "pounding."

Harrisville Church, Harrisville, has called Glen Schilling as interim pastor. Schilling is director of missions for Simpson County.

Lyndle Davis has accepted a call as pastor of Shiloh Church (Alcorn). Davis goes to Shiloh from New Hope Church, Tupelo. He and his wife, the former Barbara Childers of Ripley, have two grown children.

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## Mississippi Baptist activities

- May 12 Baptist Children's Village Mother's Day Offering
- May 13 Better Biblical Preaching and Worship; Harrisburg BC, Tupelo; 9 a.m.-4 p.m. (CAPM)
- May 14 Associational Officers Interpretation Meeting; Alta Woods BC, Jackson; 9:30 a.m.-3 p.m. (PD)
- May 15 Better Biblical Preaching and Worship; Central BC, McComb; 9 a.m.-4 p.m. (CAPM)
- May 16 Better Biblical Preaching and Worship; Morrison Heights BC, Clinton; 9 a.m.-4 p.m. (CAPM)
- May 17-18 Retreat for Mentally Retarded, Parents & Leaders; Camp Garaywa; 5 p.m., 17th-4 p.m., 18th (SS)  
Small Sunday School Conference; Hebron BC, Sardis; 7 p.m., 17th-10:30 a.m. 18th (SS)  
Prison and Jail Ministry Consultation; Parchman Equipping Center; 9:30 a.m., 17th-Noon, 18th (CoMi)
- May 18 Adult Campercraft Training Conference; Central Hills Retreat; 9 a.m.-4 p.m. (BRO)



# Both sides expect long fight in battle over beer, wine ads

By Greg Warner

WASHINGTON (BP) — Despite a recent flurry of activity among legislators and lobbyists, a ban on radio and TV advertising of beer and wine apparently is a long way off.

A congressional hearing has been held on the issue and at least one more is scheduled, but supporters of a ban have yet to find a lawmaker who will introduce a bill to curtail the ads, which critics say glamorize alcohol consumption and contribute to abuse.

Any attempt to change the nature of beer and wine ads faces stiff opposition from brewers, broadcasters, and advertisers. Broadcasters, who stand to lose \$750 million a year in ad revenue, have called the proposed ban the most serious threat against them in 15 years, and have made its defeat their top priority.

Leading the fight for a ban to Project SMART, a coalition of medical and citizen groups and others. Armed with a petition signed by 760,000 supporters, SMART has been lobbying members of Congress in search of sponsors for a bill which would either remove the ads altogether or provide time for counteradvertising on alcohol's health dangers.

Southern Baptists, who at their annual meeting in 1984, passed a resolution asking the ads be banned as "injurious to the health of the nation," also have joined the legislative fight. The Christian Life Commission's Harry Hollis presented written testimony to the Senate subcommittee on alcohol and drug abuse, which held the first hearing on the matter Feb. 7.

Meanwhile, the debate likely will shift from the Congress to the regulatory agencies for the time being. The Bureau of Alcohol, Tobacco, and Firearms is set to release as early as April proposed rules which would prohibit the use of athletic scenes, former athletes, and famous personalities in alcohol ads in all media.

It was the BATF that 30 years ago ruled against the use of active athletes in alcohol advertising on the ground it misled the public by associating drinking with good performance. The agency is now ready to apply the same logic to retired athletes and other celebrities, but final approval of the rules is at least a year away.

The BATF, however, lacks the authority to ban alcohol ads altogether, and neither the Federal Trade Commission nor the Federal Communications Commission seems interested in taking action. The FCC is more willing to trust broadcasters' ability to regulate themselves, such as the voluntary ban on advertisements of hard liquor now practiced.

At the center of the controversy is disagreement about the effects of alcohol advertising. Broadcasters have long disputed the claims of scientific studies which have found alcohol advertising increases consumption. Legislation introduced in January by Rep. Howard Nielson (R-Utah) would ask the BATF to study the whole relationship of advertising to alcohol use, as well as measure the effectiveness of counteradvertising and self-regulation. But Hollis says

both science and common sense have proved the cause-and-effect connection.

"Every dollar spent on alcohol advertising is proof," Hollis added. "They know radio and television influence people to drink, and that's why they spend money on advertising."

Broadcasters have tried to focus concern on drunk driving, mounting a massive public service campaign against that abuse. But others see the campaign as an effort to avoid legislation and divert attention from broader concerns about alcohol. Project SMART says drinking is involved in the majority of homicides, rapes, robberies and cases of child abuse and spouse abuse. Alcohol is linked to myriad medical problems and ranks as America's most abused drug.

But broadcasters feel an advertis-

ing ban would single them out for problems they don't cause. "We are talking about a product's abuse, and other products are abused as well," said Gert Schmidt of Jacksonville, Fla., senior vice-president of Harte-Hanks Communications, which owns nine radio and TV stations.

Other measures are being suggested, such as free counter advertising on alcohol is dangerous, a warning in every beer and wine commercial outlining alcohol's dangers. New restrictions, in addition to those suggested by the Bureau of Alcohol, Tobacco and Firearms, could be placed on ad content. Already new beer commercials are appearing on the air with more emphasis on the product's quality than its glamour potential.

Warner writes for the SBC Radio-Television Commission.



## Seminars feature resort settings

Tom Eggleston, far left, of the Home Mission Board, talks with participants at a resort missions conference sponsored by the Cooperative Missions Department of the Mississippi Baptist Convention Board. Shown are Evan Allen of Columbus, Gregg Smith of Waveland, and Lois Russell of Monticello. The conference, held at Lake Tiak O'Khata near Louisville, featured seminars on Christian ministry in resort settings such as fairs, campgrounds, and beaches.

## Revival Dates

Eastview (Lauderdale): May 12-15; Sun.-Wed., 7:00 p.m.; Gordon Sansing, Meridian, evangelist; Tommie Harrison, Meridian, music; Towfig Batarseh, pastor.

Second Church, Indianola: May 12-15; Sun., 11 a.m. and 7 p.m.; luncheon in honor of high school seniors following a.m. worship, May 12; Mon.-Wed., 12 noon and 7:30 p.m.; Gary Beets, state dir., Fellowship of Christian Athletes, evangelist; Byron Cutrer, min. of music, First Church, Greenville, music; Billy J. Beckett, pastor.

Pine Hill Church, Rt. 2, Enterprise: homecoming, Mother's Day, May 12; Jerry Sims, former pastor, guest speaker; lunch will be served in

Briarwood, Hillview Dr., Meridian: May 12-15; Stanley Weatherford, pastor, Sholah Church, Chipley, Fla., evangelist; Mark Giles, music; Thomas J. Wood, pastor.

## Atheists can run

The Mississippi constitution has a clause that states "No person who denies the existence of a Supreme Being shall hold any office in this state."

That section was ruled unconstitutional by a U.S. District Judge William Barbour recently who said it violated the rights of atheists.

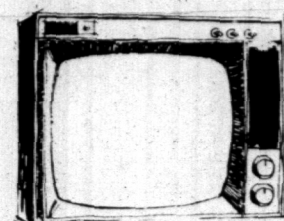
## Homecomings

Fellowship Hall; services begin at 10:45 a.m. there will be no Sunday school or night services; Roy A. Garrison, interim pastor.

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## Second live program debuts on ACTS



FORT WORTH, Texas (BP) — Building on the success of its counseling program, "Cope," the ACTS network will premiere a second live television show June 3.

"Life Lines," a one-hour variety program, will be carried on the Baptist-sponsored satellite network Monday-Friday at 3 p.m. Eastern time and, like "Cope," will field telephone calls from the viewing audience.

Each episode will feature an upbeat interview and a demonstration of some hobby, health trip or home improvement idea. Then viewers will be asked to call a toll-free number with questions about the day's topics.

Bob Taylor, vice-president of production for the network, said "Life Lines" is intended as an uplifting alternative to the soap operas that dominate afternoon television. "This is a lightweight, fun format that will allow the audience to learn about a topic and participate as well," he said.

Lawanna McIver, co-host for "Lifestyles" on ACTS, will conduct the interviews. Mike Frazier, host of "Cope," will anchor the demonstration segments of "Life Lines."

ACTS, or the American Christian Television System, is operated by the Southern Baptist Radio and Television Commission. The network is carried on cable TV systems and television stations that reach about three million homes.

## Missionary News

Richard M. and Martha Beal, missionaries to Venezuela, have arrived in the States for furlough (address: Rt. 1, Pecan Heights, Lena, Miss. 39094). A native of Pensacola, Fla., he also lived in Panama City, Fla., and she was born in Laurel and lived in Natchez. They were appointed by the Foreign Mission Board in 1978.

Ralph C. and Lynda Bethea Jr., missionaries to Kenya, have arrived on the field (address: Box 137, Limuru, Kenya). He was born in Chicago, Ill., and considers Memphis, Tenn., his hometown, and she is from Jackson. They were appointed by the Foreign Mission Board in 1984.

Charles S. and Patricia Corey Jr., missionaries to Guatemala, have arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He was born in De Kalb, Ill., and considers Holly Springs, and New Orleans, La., his hometowns. She was born in Meridian, Miss., and considers New Orleans, La., her hometown. They were appointed by the Foreign Mission Board in 1984.

Paul S. C. and Virginia Smith, missionaries to Morocco, have arrived on the field (address: 14 Avenue Hassan II, Fes, Morocco). He was born in Silver Creek, and also lived in West Monroe, La., while growing up, and she lived in Farmington, Mo. They were appointed by the Foreign Mission Board in 1961.

Freddie W. Karen Womble, missionaries to Paraguay, have arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He was born in Vicksburg and considers Monticello his hometown, she was born in Terceira, Azores, and considers Mobile, Ala., her hometown. They were appointed by the Foreign Mission Board in 1984.

John I. and Jean Jacobs, missionaries to Trinidad, have completed furlough and returned to the field (address: P. O. Box 488, Port-of-Spain, Trinidad, West Indies). He is a native of Canton, Ohio, and she is a native of Booneville. They were appointed by the Foreign Mission Board in 1969, resigned in 1976 and reappointed in 1979.

Ed B. and Mary Ann Moses, missionaries to Bophuthatswana, have arrived in the States for furlough (address: c/o C. O. Moran, 7216 Mailler St., Orlando, Fla. 32818). He is a native of Orlando, she was born in Columbus and grew up in a rural area near Brooksville. They were appointed by the Foreign Mission Board in 1969.

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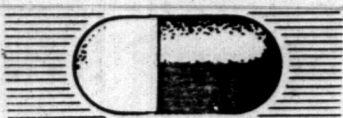
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## Baptist to Xavier

LOUISVILLE, Ky. (BP) — Andrew Manis, a 1984 Ph.D. graduate of Southern Baptist Theological Seminary, has become the first Protestant named to the theology faculty of Xavier University, a Catholic university in New Orleans.

Manis, who will become assistant professor of theology this fall at Xavier, is a native of Birmingham, Ala.

The new professor currently is pastor of Richland Baptist Church, Falmouth, Ky. He has been an instructor at Southern Seminary, Boyce Bible School and Simmons Bible College in Louisville.

## Eight teams go for "Scotreach"

GLASGOW — Eight lay missionary teams totaling some 70 persons from Southern Baptist Convention (SBC) churches in Texas, Arkansas and Georgia engaged in evangelistic efforts in Baptist churches in Scotland for a ten day period beginning April 19.

The visit was arranged as part of SCOTREACH, a three-year mission program of 141 Scottish Baptist Churches.

## Creationism ousted

SHREVEPORT, La. (EP) — A Louisiana judge has issued a summary judgement against the state's Balanced Treatment of Origins law, which requires schools to present balanced teaching in the area of creation-vs.-evolution.

Judge Adrian Duplantier ruled in favor of the American Civil Liberties Union, saying in a ten-page decision that any teaching of creationism violates the establishment clause of the U.S. Constitution because the concepts of creation and a Creator are necessarily religious and implicitly unscientific. The Creation Science Legal Defense Fund has filed an appeal.

## Norwegian members increase

OSLO — The Lutheran Mission magazine UTSYN reports there are now more than 140,000 Norwegians who are members of a church other than the (Lutheran) Church of Norway. Lutheran World Information (LWI) said.

Pentecostals, with 44,000 members in 193 congregations, form the largest non-Lutheran group. Next is the Lutheran Free Church with 20,000 members. Other counts included 17,000 Roman Catholics, 16,000 Methodists, and 12,500 Baptists.

## Vins not pastor at Puchov Street

KIEV — The Puchov Street Baptist Church here has become generally known in association with the name

of Baptist dissident Georgi Vins, who figured as part of a prisoner exchange between the USSR and USA several years ago and who now resides in the United States.

At a recent meeting here between this church and other international Baptist representatives, congregational leaders said they wanted to make one fact clear: "Georgi Vins never was the pastor, nor even a pastor, of our church," they stressed.

They said they ordained Vins "as an evangelist" in 1963, however.

The church currently has three pastors, a large number of deacons, and about 800 members. Nikolai Velichko, senior pastor, said the church has been registered since 1976.

## Son of Sanford: Johnny Jesus-seed

ORANGE COUNTY, Calif. (EP) — Demond Wilson, who gained national fame playing the son on TV's Sanford and Son, now calls himself "Johnny Jesus-seed." Wilson, who gave up show business in 1982 to become an ordained minister, says "I just plant my seeds and go on."

Wilson told *People* magazine that he had a 27-room house, a Rolls-Royce, a failing marriage, and a \$1,000-a-week cocaine habit before turning to religion. Now he spends most of his time preaching. "I'm just a nobody telling everybody about 'Somebody who can save anybody,'" he explains.

## Judge gives money to Baylor

WACO, Texas (BP) — A district judge in Texas has left a sprawling south Texas ranch worth about \$2 million to Baylor University, his alma mater.

Jim W. Weatherby who died last month at age 74 in Kerrville, stipulated Baylor use the money to establish scholarships for undergraduate and graduate students from Hubbard, Bandera, Kerr, Gillespie, Kimble and Kendall counties, the five counties where he had lived.

Also, money from his estate is to go to Texas schoolteachers "who have demonstrated they are dedicated teachers and who wish to pursue their education and sharpen their teaching skills."

## Doctors visit

WINSTON-SALEM, N. C. (BP) — Seven doctors from China's Zhongshan Medical College visited the medical school at Wake Forest University in North Carolina in April, again signing a formal agreement of affiliation originally signed last November in China.

The agreement will expand cooperation between the Chinese Institution and Wake Forest's Bowman Gray School of Medicine in areas such as cancer research, arthroscopic surgery and comparative medicine. It also provides for ongoing faculty, student and hospital staff exchanges.

## Churches double in Indian state

BANGALORE, India — Rallied behind the theme "Start One. Win One. Train One," Baptists in the state of Karnataka, with the help of Southern Baptist missionaries, nearly doubled their number of churches in 1984. Karnataka Baptists started 88 new churches last year, bringing their total to 200. They baptized 350 new believers. In 1983 they used the theme "Start One. Win One" to start 78 new churches.

## Women allowed to become rabbis

NEW YORK, N.Y. (E)—The worldwide governing body of Conservative Judaism has decided for the first time to admit women as rabbis. The Rabbinical Assembly announced at the Jewish Theological Seminary.

The decision to accept women as rabbis came on a 636-237 vote on an amendment to the constitution of the Rabbinical Assembly. The decision is expected to heighten tensions between Conservative and Orthodox Jews. Orthodox Jews oppose women serving as rabbis, saying it violates halacha, Jewish law.

## Writers' conference offered at N.O.

NEW ORLEANS — New Orleans Seminary May 20 to 24 is offering a continuing education conference titled "Writing for Christian Publications."

James Hightower, a pastoral ministries specialist with the Baptist Sunday School Board, will lead the conference.

The program will begin with a banquet Monday evening and end at noon on Friday. The conference will include lectures, peer group sessions, and writing labs. Attendance is open to anyone.

Conference fee is \$35. For more information or to register, contact Thomas Kinchen, New Orleans Seminary, 3939 Gentilly Blvd., New Orleans, La. 70126, or call him at 504-282-4455.

## Southeastern awarded \$10,000 for archaeology

WAKE FOREST, N.C. (BP) — A \$10,000 grant has been awarded Southeastern Seminary, here, to assist students in an archaeological investigation of Tel Migne/Ekron in Israel during the summer of 1985.

The grant was announced by the Dorot Foundation of New York City.

The location of the investigation was one of the five capital cities of the ancient Philistines. After a successful excavation in 1984, the site will be the focus of a seven-year study by a consortium of several American and Israeli institutions, including Southeastern Seminary.

The Dorot Foundation long has been active in support of Jewish welfare funds and in educational organizations generally, both in the United States and in Israel. This is its first grant to Southeastern seminary.



## Minister honored for 25 years of service

Hernando Church honored Mr. and Mrs. W. E. Corkern, April 7, for their 25 years of service. Pictured (front row) left to right, their son, Bob; Corkern; Mrs. Corkern; (back row) son, Paul; and daughter, Julie. About 25 of the 350 people present had been at the church 25 years ago when Corkern began his ministry as pastor.

## SBC Radio-TV trustees approve funding campaign

By Toby Druin

ARLINGTON, Texas (BP) — A \$6 million loan and a fund-raising campaign to produce a similar amount were approved by trustees of the Southern Baptist Radio and Television Commission.

The fund raising campaign, which eventually would spread to 37 cities, would be launched in four "key" cities. RTVC President Jimmy R. Allen said the initial campaign, expected to take about 11 months, would be targeted at bringing in \$3 to \$6 million. He declined to name the four "key" cities, although he told one reporter Houston is not one of them.

Leading the campaign will be Cargill Associates of Fort Worth. Cost of raising the \$3 to \$6 million would be as much as \$740,000 or about 25 percent if the minimum is raised.

Allen described the fee as "not usually in the industry" and noted the percentage would drop if the goal is exceeded. The fee can be reduced, he said, if the RTVC provides support services, such as office staff and printing.

The fund-raising campaign will be among individuals, not churches, he noted, beginning with potential major contributors and "moving outward in an ever expanding circle."

The Executive Committee in February approved a three year, \$6 million fund drive and delayed action on the full \$10 million of the loan until the commission's audit was completed. The audit is expected to be completed soon, Allen said, and will be reviewed by an Executive Committee subcommittee May 10 in further consideration of the loan request.

Trustee Fred Roach, a Dallas businessman and certified public accountant, told reporters the commission will receive a "clean audit" as of Sept. 30, 1984.

Roach also said the audit will show the commission "\$4 to \$5 million in debt," basically caused by the \$4.3 million the commission borrowed earlier in 1984 to provide "startup costs" for the American Christian Television System (ACTS) network.

Allen said the \$10 million loan requested at the February meeting of

the Executive Committee, is necessary to finance production costs until the ACTS network reaches "viability" with advertisers. Viability, he explained, will be achieved when the fledgling network is available to 12 to 14 million households. When that is achieved, the network will be able to attract enough advertising to pay the production costs, Allen said.

The network is now available to about 3.5 million households, Allen reported.

Allen told the Executive Committee in February the network has "cash flow" problems and the loan is necessary to pay off \$4 million previously borrowed and provide \$5 to \$6 million for production through fiscal 1986, when it is hoped ACTS will be generating enough revenue to pay its own way.

It was announced last week ACTS will expand from 7.5 hours of programming to nine hours per day on June 3, adding a one hour "interactive" call-in show and a half hour program on "psychiatry and you." The network is on the air 24-hours per day, repeating programming.

Druin is associate editor of the Baptist Standard, newjournal of the Baptist General Convention of Texas.

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# Commercial ventures of religion must pay for workers' services

By Larry Chesser

WASHINGTON (BP) — Commercial activities of a private religious foundation are not exempt from the minimum wage, overtime, and record keeping requirements of the Fair Labor Standards Act because of the organization's religious character, a unanimous U.S. Supreme Court ruled April 23.

In an opinion written by justice Byron R. White, the high court rejected claims by the Tony and Susan Alamo Foundation of Alma, Ark., that application of the federal fair labor provisions violated the group's First Amendment rights.

The foundation, founded in California in 1969 and subsequently moved to Alma, Ark., operates a variety of commercial businesses located in four states. These businesses are largely staffed by the foundation's "associates," mostly former drug addicts, derelicts, or criminals who

receive no cash salaries from the foundation but are provided food, shelter, clothing, and other benefits.

The Alamo Foundation contended that its various business activities differ from ordinary commercial businesses because they are "infused with a religious purpose."

In its ruling, the high court held the Fair Labor Standards Act "contain no expressed or implied exception for commercial activities conducted by religious or other non-profit organizations." It further noted what it called "broad congressional consensus that ordinary commercial businesses should not be exempted under the Act simply because they happened to be owned by religious or other non-profit organizations."

Answering the Alamo Foundation's argument that application of the act to its business activities would "lead

to coverage of volunteers who drive the elderly to church, serve church suppers and help remodel a church home for the needy," White wrote, "The Act reaches only the 'ordinary commercial activities' of religious organizations," and "only those who engage in activities in expectation of compensation. Ordinary volunteerism is not threatened by this interpretation of the statute."

Dismissing arguments that application of the act would violate free exercise rights of the associates who protested such coverage, the high court noted the associates already receive benefits "in exchange for working in the Foundation's businesses," and could "simply continue to be paid in the form of benefits."

Chesser writes for the Washington Bureau of Baptist Press.

## Dedication marks first for Historical Commission, SBC

By Lonnie Wilkey

NASHVILLE, Tenn. (BP) — An agency charged with preserving the heritage of Southern Baptists recorded its own bit of history April 22.

During its annual meeting in Nashville the Historical Commission of the Southern Baptist Convention dedicated its facilities in the new SBC building including the Southern Baptist Historical Library and Archives.

The event marked the first time in its 34-year history the agency has had its own facilities. Historical Commission offices previously were located within the Baptist Sunday School Board.

In an earlier business session commission members approved the 1985-86 budget of \$483,750, up slightly from the present budget of \$482,765.

The new budget includes \$412,000 from Cooperative Program receipts

with the remainder coming from the sale of publications and microfilm, interest and dividends and miscellaneous sources.

Commission members also adopted a proposed 1986-87 budget of \$577,175 including a CP allocation request of \$501,425.

A charter change which would begin eliminating local at-large members received approval from commission members. It will be presented by the Historical Commission and the SBC Executive Committee to the Southern Baptist Convention, June 11-13, in Dallas for full approval. The revision was brought about because of escalating costs.

The 34-member commission now has eight local at-large members. By 1992 the commission would be reduced to 26 trustees, one member from

each eligible state convention.

Commission members were informed the Baptist Information Retrieval Service (BIRS) has been terminated after 11 years because of cost. The 1984 Southern Baptist Periodical Index, an annual printout of BIRS, will be the last such publication.

Marion Lark, pastor of First Baptist Church, Henderson, N.C., was elected chairman of the commission for 1985-86. Other officers include: Stan Rushing, pastor of First Baptist Church, Leland, Miss., vice-chairman; Richard McCartney, editor of the Baptist Messenger, Oklahoma City, recording secretary and Lynn E. May Jr., executive director of the Historical Commission, treasurer.

Wilkey writes for the SBC Education Commission.

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## 'Bum of a pastor' opens church's eyes to needy

KINGSTON, Okla. (BP) — On a recent Sunday morning, members of First Church, Kingston, Okla., noticed a shabbily dressed, bearded man wandering around the church, poking in garbage cans and finally resting on the church's steps. His pants legs were worn, his cap was dirty, his shoes were old and worn and his coat needed cleaning.

A few of them commented about "that old bum." One of the members approached the man and offered him money to buy a meal and another invited him to attend the services. Somebody ought to have the pastor talk to him, a few thought.

The morning service started and after the special music, much to the surprise of most of the members, the "old bum" walked in the door and started down the aisle. Some whispered, "Look there, that old guy's come inside!" Another said: "There he is... he's the guy who was sitting on the steps."

Not only had he come inside, he went right up to the front and walked behind the pulpit. Then he reached up and took off, first his cap and then a wig. Then Bobby Rice Jr. told his congregation he had already delivered a sermon that morning... outside the church. Rice proceeded to preach his message on compassion for humanity and the sin of unconcern.

He commented on the member who had offered to buy him a meal—former Oklahoma governor Raymond Gary. After Gary's offer, Rice had revealed his identity and sworn the governor to secrecy. Next, Rice pointed out the man who invited him to church—Jim Stevenson who was to be baptized that evening.

"I was amazed at the reactions," Rice said. "No one got mad, but they had their eyes opened to 'who is your neighbor.'" Several members told Rice later that his sermon and ruse had made them more aware of how unconcerned they are.

Keith Chronister, youth director, told Rice at the evening service he had felt guilty about not speaking to the old man and on the way home from church that morning he stopped and witnessed to two men gathering aluminum cans on the roadside.

The disguise was good enough to cause a Kingston police officer to stop Rice for questioning. The pastor had to reveal his identity to the officer and ask his cooperation.

Two young people made professions of faith during the morning service and were baptized along with four others in the evening service.

Rice used a similar technique while a member of a church in Texarkana, Ark. "Some of the church members there actually pushed me aside as they hurried into the church," he recalled.

## NRB dissatisfied with '60 Minutes' feature

MORRISTOWN, N.J. (EP) — A March 31 "60 Minutes" segment in which Morley Safer described the National Religious Broadcasters' 42nd annual convention as "a kind of trade show for God," has met with dissatisfaction from the NRB Executive Committee.

NRB responded to "60 Minutes" with a telegram objecting to the "distorted presentation" of its Washington convention. Speaking for the Executive Committee, Thomas Zimmerman, general superintendent of the Assemblies of God, said "We consider such a caricature of a responsible body of people [NRB] who stand for excellence in programming, accountability in fund raising, and accounting to be a disservice to both the American people and NRB."

Objections were raised by the NRB Board and its members because Safer focused on a few of the 337 exhibit booths in the Media Expo and, says NRB, misrepresented the purposes of the convention.

Not mentioning Billy Graham who exhorted fellow evangelists and broadcasters to preach the gospel of Jesus Christ to the world, Safer stated "If this convention of the converted is about anything, it's about money." Safer said that religious broadcasters bring in one-half billion dollars in revenue each year.

Safer interviewed mostly non-NRB members and visitors to the NRB convention. NRB says Safer treated them as if they represented the organization, and avoided interviews with readily available NRB leaders.

Robert A. Cook, newly-elected president of NRB, said "Whether or not they intended to do so, the editors of '60 Minutes' by using selected quotes from visitors and exhibitors and by choosing to cover one workshop on fund raising — to the exclusion of 55 others on helpful and responsible aspects of religious broadcasting — gave the impression that NRB is a fanatical group of people who are in it for the money. We consider this an example of slanted and irresponsible reporting."

## Court to decide blind student's fate

By Stan Hastey

WASHINGTON (BP) — The U.S. Supreme Court will decide during its next term if a blind man preparing for a career in the ministry is entitled to federal and state vocational rehabilitation funds on an equal basis with other applicants.

Confronting the justices is a decision by the Washington (State) Supreme Court that Larry Witters, a Seattle man who is studying theology at two religious schools, may not receive the funds. That panel last year prohibited granting the money, ruling in part that to do so would have the primary effect of advancing religion in violation of the First Amendment's ban on an establishment of religion.

Witters was first denied the

assistance when the state Commission for the Blind adopted a policy that Washington's constitution "forbids the use of public funds to assist an individual in the pursuit of a career or degree in theology or related areas."

An initial administrative review upheld the new policy, as did a Spokane County superior court judge and the state supreme court.

But in papers filed with the nation's high court, Witters' attorney asked the justices to review those findings, warning that "the Commission for the Blind's excessive zeal to separate church and state under the Establishment Clause, appears to have created a clear-cut Free Exercise violation."

The First Amendment both forbids

a governmental "establishment of religion" and guarantees "free exercise" of religion.

Witters is pursuing his education at the Inland Empire School of the Bible, a nondenominational Christian school, and at Whitworth College, an accredited Presbyterian institution. He hopes to become a pastor, missionary or Christian youth worker.

Because the Supreme Court's calendar for the current term is full, Witters' appeal will be held over for the new term beginning in October. (84-1070, Witters v. State of Washington Commission for the Blind).

Hastey writes for the Washington Bureau of Baptist Press.

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# Committee urges court to delay two cases while considering third

By Stan Hastey

WASHINGTON (BP) — In an unusual tactical move, the Baptist Joint Committee on Public Affairs has asked the U.S. Supreme Court to delay decision in two pending parochial aid cases until it considers a third dispute involving a Southern Baptist seminary professor.

## The Washington-based Baptist World Baptist women to meet in Los Angeles

The Women's Department of the Baptist World Alliance will meet in conjunction with the Baptist World Congress July 2-7 in Los Angeles. Also, a Pre-Congress Leadership Conference will be held June 28-July 1.

Women from the six continental unions representing more than 120 countries will attend the meetings.

The theme of the meetings will be "God's Command—Our Response," taken from Micah 6:8. Bible studies during the Leadership Conference will focus on universal truths found in this scripture.

Meetings will also include discussion of various situations of human need in the world today. Literacy will be one topic of particular importance.

agency asked the high court not to decide a New York City case testing the constitutionality of sending public school teachers at federal taxpayer expense into private, sectarian schools to deliver remedial instruction and other services.

That case, *Aguilar v. Felton*, tests whether Title I of the Elementary and Secondary Education Act of 1965 violates the First Amendment's ban on an establishment of religion by excessively entangling public school officials with religious schools.

In addition, the Baptist Joint Committee motion asked the court likewise to defer its decision in *School District of Grand Rapids v. Ball*, a dispute involving the Michigan city's practice of sending public schoolteachers into parochial schools at state expense to provide remedial and extracurricular assistance.

Earl W. Trent Jr., an American Baptist member of the Baptist Joint Committee and house counsel of his denomination's Board of National Ministries, urged the high court to delay action in the two cases pending review of *Bennett v. Wamble*, a dispute pitting new Secretary of Education William J. Bennett against Midwestern Seminary church history professor G. Hugh Wamble.

Wamble, a tenacious advocate of separation of church and state, has been fighting Title I aid for parochial schools since 1977, when he challenged the funding in Missouri in federal district court. Wamble also challenged the "bypass" device adopted by Congress in 1974 and used by the Department of Education to deliver Title I services, a mechanism used in Missouri to skirt the state constitution's strict prohibition on public aid to parochial schools.

Last December, U.S. District Judge Joseph E. Stephens Jr. of Kansas City ruled for Wamble, but the decision came more than seven years after the Midwestern seminary professor's suit was filed. After Stevens' ruling, Wamble told *Word and Way* — newsjournal of the Missouri Baptist Convention — that "the time factor is certainly a problem," adding: "The effect of the delay was to let the New York case start from scratch and eventually go to the Supreme Court."

Because the New York City and Grand Rapids cases had been argued Dec. 5 — only days before Stevens' ruling — the Kansas City judge stayed his injunction against continuation of the aid in Missouri nonpublic schools until the Supreme Court makes its rulings.

Trent's brief for the Baptist Joint Committee requested the high court delay its decisions in the separate New York City and Grand Rapids proceedings because the two "have inadequate factual records when compared to the extensive factual record in the case at bar."

Trent referred to massive evidence obtained by Wamble, who argued his own case in the five-month 1982 trial in Judge Stevens' courtroom. Wamble was joined in his successful challenge by 39 taxpayers and parents of public schoolchildren as intervening plaintiffs.

If the high court were to grant the Baptist Joint Committee motion to delay deciding those two disputes, it would be adopting a rare approach. As the matter stands, the justices are expected to issue formal rulings in the cases before adjourning its current term in early July.

Hastey writes for the Baptist Joint Committee.

## Greek evangelicals call for help in battling religious persecution

ATHENS, Greece (EP) — "We have no option but to appeal this case to the conscience of the international democracy community," stated three leaders of the Panhellenic Evangelical Alliance in a letter addressed to Christian leaders around the world.

The PEA leaders hope to generate worldwide support for Greek evangelical leader Costas Macris and Youth With A Mission (YWAM) missionaries Don Stephens (USA) and Allan Williams (United Kingdom). The "Athens three" received prison sentences of three-and-a-half years for evangelistic activities. The charge stems from a contact the three made three years ago with a young Greek man.

Evangelicals are greatly restricted in their religious expression in Greece. The Greek Orthodox Church holds a virtual monopoly on religion and is moving to strengthen its position.

An encyclical of the Blessed Archbishop of Athens and all of Greece, published in the Church of Greece's newspaper, urged all clergy to seek out "possible religious meetings within the boundaries of the parish," and provide names and addresses of persons claiming "salvation." Samples of unauthorized literature are also to be given to church authorities. The archbishop lumps Protestants with Jehovah's Witnesses, Hindus, mediums, and those that practice parapsychology and magic.

Greek law requires that worship services be licensed by the Minister of Religion and National Education.

To qualify for a petition a group must have at least 50 families "at great distance" from a church of their faith. The application must be approved by the local police and Greek Orthodox bishop before it is sent to the national office. Enforcement of this law and laws forbidding proselytism has resulted in oppression of Greek evangelicals.

The Panhellenic Evangelical Alliance has requested a letter-writing campaign by Christians worldwide, protesting laws restricting religious liberty. Americans have also been asked to urge a suspension of U.S. aid to Greece until religious liberty is restored.

Baptist Women of Moselle Memorial Church, Moselle, recently presented a silver tray to Mrs. Gladys

Mooney in recognition of her years of service as Woman's Missionary Union director.



Artesia Church Artesia, has recently licensed to the gospel ministry five men. Pictured from left are Charles Young, Joe Pate, Robert Green, Scott Young, Steve Yarber, and their pastor, Ben Yarber.

## Book Reviews

THE WORLD AT YOUR DOORSTEP by Lawson Lau (InterVarsity, paper, 144 pp., \$5.95)

Over 300,000 students from dozens of countries come to universities and colleges in the United States each year. In the next 25 years, ventures a statement in this book, these students could occupy one-half of all the world's top leadership positions in government, business and education. What a strategic group to evangelize!

This is an excellent, easy-to-read, practical handbook for international student ministry. The author himself is an international student. Born in Singapore, he is working toward his doctorate in communications at the University of Illinois.

He identifies many bridges for understanding those from other cultures and offers suggestions for presenting the gospel effectively. — AWM

AWM

WEALTH AND POVERTY: FOUR CHRISTIAN VIEWS OF ECONOMICS, edited by Robert G. Clouse with contributions by William E. Diehl, Art Gish, John Gladwin, and Gary North; Intervarsity Press, c1984; 228 pages; paperback, \$5.95.

In spite of the subtitle, after reading this book, one can begin to wonder if there is any such thing as a "Christian view of economics." Here are the contributions of four Christians, each claiming to be a Christian approach to economics.

In all fairness, however, only one contributor claims to have presented the Christian approach to economics. Gary North claims to present the Bible's view of economics. The other three contributors, who present defenses of a guided market system, decentralized economics, and centralist economics, do not claim that their approach is the biblical approach. Moreover, they each state that there is no "Christian view" of economics.

Gary North, who presents the case for free market capitalism, believes that the only way for a nation to prosper is to obey the law of God, especially that which is found in the book of Deuteronomy. "While it is possible for a society to experience economic growth without honoring God's law, eventually men's ethical rebellion leads to external judgement and the termination of economic growth" (page 30). Throughout the Old Testament he finds principles, or, as he calls them, "laws," which, if men will obey them, will result in a healthy and free market economy.

William Diehl believes that given the sinfulness of society an economy left to itself will result in the rich getting richer and the poor becoming poorer. Therefore he believes in built-in controls that will assure justice for the poor. He strongly support the concept of private ownership of the means of production, i.e., capitalism. He also believes that "democratic capitalism as practiced in the United States not only offers the greatest potential for freedom, justice, and responsibility but, in fact, already comes closer to maximizing all three biblical principles than any other operating system." Those three principles mentioned are freedom, justice, and responsibility. Diehl calls on Christians to assume a "lifestyle of

enough," i.e., coming to the point where they do not continue to increase the standard of living but use the surplus to meet world need.

Art Gish argues the position of decentralist economics. Like William Diehl, Art Gish does not believe that there is a system of economics which can be called Christian. But he does argue strongly for Christian principles that will guide economic decisions. He says, "It seems odd that despite of all the biblical emphasis on economics, most church people today consider economic values and lifestyle to be a personal, private matter, completely separate from biblical faith" (page 133). Gish does call for economics under the Lordship of Jesus Christ. He believes that Christian principles and the community of faith should guide the economic order rather than "the invisible hand of the market." Gish calls for the total transformation of society by Christian influence in which not supply and demand but also Christian biblical principles would determine market, budgets, investments, and other issues of a nation's economic life. He is calling for the kingdom here and now.

The case for centralist economics is presented by John Gladwin. Like Diehl, Gladwin believes that, given the sinfulness of man and the imperfection of any form of government, justice will not prevail unless it is forced upon people. He argues that the only body strong enough and wise enough to administer justice is a central government. The leading principle in his view of economics is a strong belief in the rights of the poor. He finds this strongly presented in the Old Testament as well as in the teachings of Jesus. He believes that there is a vicious spiral and cycle of poverty that only a central government can break. In short, what he is calling for is the redistribution of wealth, as it is euphemistically called, which simply means greater taxation of the rich in order to support the poor. "We must not be ashamed to espouse policies which require a larger contribution from the wealthy to the public purse for the benefit of the poor" (page 196).

It is difficult to summarize a book of this nature. The strength of the book, obviously, is that each position is presented in fullness and the other three contributors have an opportunity to rebut the position presented. The only contributor to present a full economic view is Gary North. The others presented principles but really could not come up with a "Christian view of economics." William Diehl, Art Gish, and John Gladwin all believe that there can be no economic system which can be Christian, that any system of economics or form of government is inevitably going to be corrupt and sinful. The best we can hope for is the influence of Christians in calling the attention of government to issues of justice, freedom, responsibility, and so forth. North criticizes the other three for being unsystematic and incomplete. Diehl, Gish, and Gladwin criticize North for his idealistic view that there can be a throughgoing Christian economic system. Discussions are lively, interesting and thought-provoking. — Reviewed by Alan Day, pastor, First Church, McComb.

## Just for the Record



# Remember The Baptist Children's Village Mother's Day Offering, May 12

## THE VILLAGE VIEW



FROM  
**Baptist Children's Village**

P. O. Box 11308

Jackson, MS 39213

## Gifts of Honor and Memory March 26 — April 25

Mr. Morell Emfinger Mr. & Mrs. R. M. May Mrs. Oma G. Scott First Baptist Church, Bude	Mr. Carl M. Kelly James C. Wiggins Charles Jenkins Louise M. McNair	Mr. T. G. McCormick Mr. & Mrs. Oliver H. Hopkins, Jr.
Mrs. Christine W. Handley Dr. & Mrs. William F. Everett	Bobby Johnson Maurice R. Black	Russell McCuen Mr. & Mrs. Jimmy Pryor
Mrs. J. L. Harden Mrs. J. L. Harden	Mrs. J. L. Johnson Mr. & Mrs. B. S. Hood	Charles (Slim) McDonnell Mr. & Mrs. Wade C. Donnell
Carl Hardin Mr. & Mrs. Braxton Clanton	Eloise Johnston Don & Joyce Tate	Raymond McFarland Mrs. Ary C. Phillips
Mr. Dixon Hardy Mr. & Mrs. Guy Branscome, Sr.	Mrs. Bess Jones Mr. & Mrs. Howard Green	Judge & Mrs. Harvey McGehee Mrs. Harry (Helen M.) Frye
Mrs. J. L. (Mary) Harper, Sr. Mr. & Mrs. Thomas Walters	Mr. & Mrs. M. E. Curran Floyd & Melba Howard	Mrs. Virginia McIlwain Mr. & Mrs. John T. Hill
John I. Hart Wilroy Reid	Mr. Levi Jones Mr. & Mrs. James A. Hathorn	Adele McIntosh Mr. & Mrs. Fred F. Kennedy
Mrs. Maude Harvey Mrs. Joseph N. Triplett	John Jordan Miss Dora Sills	John McKee Mr. & Mrs. Walter H. Kendall
Miss Allison Hashaw Mr. & Mrs. Vardaman	Mr. Johnnie W. Jordan Mrs. Homer Denham	Mr. Lee McNeer Mr. & Mrs. B. F. Townsend
Ellington Mr. & Mrs. Howard Grantham	Mr. Quincy Juhan Mrs. B. M. Seale	Mrs. Floyd Edith McTernolds Jack, Louis & Jo Nell Miller
Mr. Guy Harthorn Mr. & Mrs. Herman L. Dungan, Jr.	Mrs. Russell Kearney Mr. & Mrs. Cecil M. Boland	George Milam Mr. & Mrs. Keith Griffin
Mrs. Lena Mae Hawkes Mr. & Mrs. Robert Brown	Hon. Paul Kemp Mr. & Mrs. Max T. Allen	Mrs. Cleo Miller First Baptist Church, Bude
Mrs. Edith Rowland Mrs. M. F. Hawkes	Percy Kimbrough Mrs. M. E. Randle	Mrs. Hettie Miller Mr. & Mrs. Carl F. Thornton
Dr. & Mrs. William F. Everett Mr. & Mrs. R. J. Boyte	Owen Wayne King Mr. & Mrs. Floyd Griffin	Mrs. Irene Miller Mr. & Mrs. Robert W. Jernigan
Mr. Thomas Earl Hearn Mr. & Mrs. J. M. Fryer	Mr. & Mrs. Floyd Malone Mr. & Mrs. Johnny Gibson	Mr. & Mrs. Robert W. Jernigan
Mrs. Edwin White Mr. & Mrs. Deward Smith	Mr. & Mrs. Gene D. Holliman Mrs. Clemmie Stribling Kyle	Mr. Longstreet Minor Mr. & Mrs. Lonnie Etheridge
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Miss Mary Frances Wyatt Clarence Hicks	Mr. & Mrs. Fred Palmertree Cephus J. Landreth	Mrs. Dan Mooney, Jr. Mr. & Mrs. Aubrey Sellers
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Mr. & Mrs. Paul E. Speake Mr. W. G. Hodge	Mrs. Tommie Hamill Mrs. Lilla Lane	Betty & Bud Thigpen Mr. Dewey Moore
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Mrs. Marion Robertson Mrs. Josie Hopson	Bain Sunday School, Starkville Mr. & Mrs. Leon McWilliams	Mr. & Mrs. Harry Adams & John
Mr. & Mrs. Tommy Hancock Raymond Howton	Mrs. Martin Lindeman Mr. & Mrs. Clyde B. Edwards, Jr.	Mrs. Eddy Frances Murrah Mrs. J. P. Marsalis
Mr. & Mrs. Floyd Griffin Dan G. Hughes	Mr. & Mrs. Alvin E. Scott Mrs. Earl Little	Sue R. Myers Esther Caillavet
Mr. & Mrs. Raymond Quinn Mr. Everett Hughes	Mr. & Mrs. Fred F. Kennedy W. L. (Bill) Lofton	Mr. Jerry Null Mr. & Mrs. Lawrence Kenneth
Mr. & Mrs. Hubert D. Gilmore Everett Hughes	Mrs. J. O. Sanders Willie Lee Lofton	Loy O'Neal Mr. & Mrs. S. P. Doolittle
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Mary Nell Jackson Mr. & Mrs. F. Kennedy	Mrs. Lena Lorance Malone Mrs. Ben A. Bogy, Jr.	Mrs. Parker Mr. & Mrs. Larry Bennett
Mrs. Minnie L. Jacobs Mr. & Mrs. James W. Hammack	Mr. August Martens Mr. & Mrs. Chuck Gonsoulin	Imogene Parker Mr. & Mrs. Braxton Clanton
Willie D. Jamerson Mrs. Earline Keith	Mrs. Mattie Martin Mr. & Mrs. W. T. Beasley	Rev. G. O. Parker, Sr. Mr. & Mrs. G. O. Parker, Jr.
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Mrs. Viola Hill Pryor  
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Miss Dora Sills  
Mrs. Sallie E. Ray  
Mrs. Leroy Vowell  
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Callie D. Chism Sunday School  
Mrs. Mary Elizabeth Reeves  
Mr. & Mrs. Roy Anderson, Jr.  
Mrs. Mary Elizabeth Reeves  
Mr. & Mrs. Oscar W. Johansen, Jr.

C. T. Renfro  
Mr. & Mrs. Walter H. Kendall  
Jesse & Eva Reynolds  
Marvin Reynolds  
Mr. Edward Rickman  
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Clyde & Yvonne Edwards  
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Mr. Edgar Rogers  
Harold & June Brooks  
Mr. J. Q. Rogers  
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Mr. Lonnie Rogers  
Mr. Jim Dyess

Ted Rogers  
Jimmy & Doris Rogers  
Nancy & Bill Shivers  
Eva Rowe  
Mrs. A. J. Ferguson  
Rev. Frank Rush  
A. Canzoneri Circle, DeKalb

Billy Sacks  
Mr. & Mrs. John McCraw  
Odell Samuels  
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Mrs. Hester Sanders  
Jackson Ready Mix  
Mrs. Mary A. Sanders  
Mrs. J. O. Sanders  
Mrs. Sibyl Scales  
Forest Baptist Church  
Mrs. Bernice Schlessman  
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Mr. Joseph Wilmer Scott  
Max T. Allen  
Mrs. S. A. McGahey

Mrs. Eugene H. Parks  
Mrs. Meredith A. Bass  
Joan W. Horst  
Woman Bible Class, Hazlehurst  
Henry C. Self  
Ruth Sunday School, Marks  
Mrs. P. M. B. Self  
Ruth Sunday School, Marks  
Mrs. Lula Box Sellers  
Sarah N. Shaw

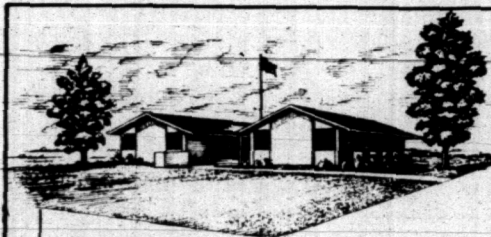
## Gifts of Honor

Ouida Boone  
Ladies Sunday School, Sandy Hook

Mrs. R. R. Dunagin  
Fidelis Sunday School, Hattiesburg

Dr. David Hall  
Steadfast Sunday School, West Point

In April 25 issue of "The Village View" we listed the donor of a memorial gift to Mrs. Elizabeth Mahoney as Mr. & Mrs. McElrie Mitchell instead of McElrie Cox Mitchell as it should have been. We apologize for this error.



PAUL N. NUNNERY  
EXECUTIVE DIRECTOR

## The Baptist Children's Village

P. O. BOX 11308  
JACKSON • MISSISSIPPI 39213

Dear Church Friends:

During April, a youngster who has never known her father and whose mother is imprisoned; another child who has been sexually exploited in his own home; a young person with a drug problem; a teen-ager whose language, attitude and conduct is beyond the control of private home and community; a group of boys and girls whose family has literally come apart under social, moral and financial pressures; - all of these and a number of other Mississippi young people in comparable distress have become the custodial responsibility of The Baptist Children's Village - YOUR Baptist State Mission Field. April, for us, was a rather typical month in these respects.

CHRISTIAN HOME WEEK (May 5 to May 12), including MOTHER'S DAY (May 12), represents the only time during the entire year when The Village may openly appeal to local churches, as organized bodies, for cash support. Since at least 70% of our minimum needs must be met through voluntary gifts designated for Village support, this week of emphasis and appeal is obviously important to our existence as a viable Baptist ministry.

In 1984, The Children's Village was beset by a major, financial, operating crisis, which for a time, actually threatened the survival of this agency. In substantial measure, this crisis was occasioned by a startling failure on the part of Mississippi Baptists to remember the needs of our children. The 1984 Mother's Day offering was more than 18% below our minimum, budgeted needs, and 8% below the 1983 Mother's Day gifts! In November and December of 1984, we were obliged to appeal to individuals all across the state for extraordinary and supplemental assistance, as a result. Gratefully, we acknowledge that many individuals and some churches did come to our assistance in November and December of 1984. However, many compelling needs of this old and honored agency have gone unfilled because of these 1984 financial difficulties, even as the high cost of operating continues. Respectfully, I consider it my minimum responsibility to remind Village friends among the churches that this problem, in all its severity, may and can reoccur, as I here appeal to churches for help at Mother's Day. A Christian ministry to "the troubled world of children" is an expensive assignment, and we know it. Concerned as it is with the neglected, the dependent, the abandoned, the abused, the homeless, the helpless, the hopeless, the distressed, divided and disturbed, it must be included as one of our more compelling mission privileges. On behalf of those for whom we are the last or only resource - on behalf of those who need us most - I earnestly solicit your prayers, your understanding and your cash support during CHRISTIAN HOME WEEK and MOTHER'S DAY.

Sincerely,

*Paul N. Nunnery*  
PAUL N. NUNNERY  
Executive Director



# Remember The Baptist Children's Village Mother's Day offering, May 12



# Baptist Record

- Bible Book: *Parables on prayer*
- Uniform: *Coping with futility*
- Life and Work: *Social justice and right living*

## Parables on prayer

By Bill R. Baker  
Luke 18:1-34

Having discussed life in the kingdom of God (ch. 17) Jesus now affixes an addendum to the aspects of kingdom life and that has to do with prayer. The word translated "ought" (v. 1) refers to the necessity of prayer in the kingdom. This same word will surface again in Luke 24:26 which states "OUGHT not Christ to have suffered these things, and to enter into his glory?"

It appears that just as the sufferings of Christ were necessary in order to establish the Kingdom, prayer is a necessity for full participation in the Kingdom. The Christian should pray always, that is, praying should be an habitual activity. One must pray without fainting. The word "faint" means "to cave in." A common expression often heard is "everything seems to be caving in on me!" Could it be that most of the "cave-ins" of life are preceded by "cave-ins" of prayer?

There are four examples of prayer in the text today and one should be attentive to the lessons to be learned from each.

A praying widow (vs. 1-8). The widow, out of a sense of helplessness, calls upon a judge to meet her needs. The story illustrates the place of

prayer when there is personal inability to cope with certain situations. However, through the description and response of the judge one may learn about the universal Judge to whom prayer is directed. The great Judge of the universe is unlike the judge in the parable.

The parable might be called "the parable of dissimilarities." The strength of the parable lies in the dissimilarities between this judge and the Judge of the universe. The judge in the parable is a man without reverence for God or regard for man. If such a person will yield to the requests of a widow because she troubles him, surely the divine Judge of heaven and earth will be receptive to those whom he loves by graciously hearing and responding to their requests.

Also the Heavenly Judge does not respond because his people "weary him." Prayer is not designed to drag a blessing out of God, but to let requests be made known that he may act according to divine will and purposes.

A praying Pharisee (vs. 11-12). There are times when prayer is out of order and the story of the Pharisee illustrates this fact. Prayer is out of order when one comes to God on the basis of his own worthiness. Note the

number of times the preposition "I" appears in these two verses. Prayer is also out of order when one exalts himself above others, as in the case of the Pharisee who placed himself above the publican. Two important aspects of prayer are accentuated here — a right relationship with God and a right relationship with others.

A praying publican (vs. 13-14). Since the publican is commended (justified), his attitude in prayer should be copied by everyone in the Kingdom. There are three aspects of the publican's experience that should be noted and adopted — he stood far off (denoting a sense of unworthiness); he saw himself as a sinner; and he pleaded the mercy of God.

A praying ruler (vs. 18-27). The story of the ruler, who asked how he might receive eternal life, illustrates the tragedy of having prayer answered without an affirmative response from the one who prays. Mark states that the ruler went away without acting positively to the answered prayer. Before one prays, perhaps it would be wise to entertain this question — "suppose the answer is not to my liking?"

The reference to children in vs. 16-17 is included to point up the fact that God is approachable.

Baker is pastor, First, Clinton.

## Coping with futility

By W. Levon Moore  
Ecclesiastes 2:1-11; 12:13-14

This week's lesson begins a three-session unit on "Looking For Life's Meaning." In our scripture passage for today, the author confronts the apparent futility of life. Life seems to have little meaning for millions of people in our time.

Some are apparently locked into circumstances of ignorance, poverty, and suffering. Some work hard all their lives but never get ahead materially. Some are denied educational opportunities and cannot throw off the shackles of ignorance. Some are victims of physical or emotional suffering, and see no hope for improvement.

Centuries ago, the writer of Ecclesiastes felt frustrated and confused over the uncertainties of life. Our scripture outlines some of the pursuits which he followed to add meaning to life.

### I. Pleasure (2:12)

The writer felt in his heart that the pursuit of pleasure would bring meaning to life. He experienced pleasure to the fullest, but discovered that it did not provide genuine happiness. He learned that following the thrills brought by brief moments of laughter and mirth, the futility of life remained.

Ours is a pleasure-mad generation. Vast numbers of people are spending untold billions of dollars each year in the pursuit of pleasure. After man has drained all the thrills possible from his pursuit of pleasure, he returns to the conclusion that it is vanity.

### II. Wine (2:3a)

The author of our scripture states that he sought for life's fulfillment in wine. This course of action brought heartache and disappointment. Hordes of people in today's world have been led to believe that consumption of alcoholic beverages contributes to the good life. Yet, not far down the pursuit of this way, one finds impaired health, lost friendships, destroyed family relationships, and many other heart-breaking experiences. Those who seek fulfillment in the use of alcoholic beverages sooner or later conclude, as did the teacher in Ec-

they must simply perform outward religious duties of sacrifice and worship. If they paid their tithes and observed the sabbath, God would certainly bless them. Amos believed that religion was not dependent on the sacrificial system. His purpose was purification, rather than abolition.

In the midst of his attack upon the superficiality of worship, Amos confronted Israel with the solution of the dilemma which she faced. It was not the abolition of forms that he demanded. His solution was not negative, but positive. It was not what they should do, but what they should be willing to do. Amos called for the release of justice and righteousness in the lives of Israelites to the extent that it would come forth as the waters of an everflowing stream — "Let justice roll down like waters, and righteousness like an everflowing stream" (v. 24).

Yates is pastor, First, Yazoo City.

clesiastes, that this is vanity.

### III. Wisdom (2:3b)

The author followed after wisdom with the expectation that this would allow him to discover and understand what was good for the sons of men. He discovered that even wisdom has severe limitations. Wisdom is superior to folly, but even wisdom cannot fill life with meaning. The search for wisdom, for the sake of wisdom, leads to vanity.

### IV. Works (2:4-6)

The writer pointed out that in his search for meaning to life, he made great works. These included the building of houses, the planting of vineyards, gardens and orchards, and the construction of pools or cisterns. Even his great works came to naught, and he saw the futility of depending upon these things for happiness.

### V. Wealth (2:7-9)

The writer sought to add meaning to life by accumulating great possessions, including cattle, silver and gold, servants, and all types of treasures. This pursuit also ended in frustrating disappointment which caused him to declare that all is vanity. The major portion of man's time, energy, and knowledge is spent in an effort to accumulate wealth and possessions. He learns all too soon that, as Jesus said, "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

### Conclusion: (12:13-14)

The writer concluded that only three things add meaning to life. These are, (1) Fear of God; (2) The keeping of God's commandments; and (3) Preparation for judgment. Modern man has followed many pursuits in his attempt to find happiness and meaning for life. Those pursuits which take him through the maze of materialism, secularism, humanism, and other worldly efforts to find happiness bring only frustration and emptiness.

Only in finding God and following God's will for his life does one avoid the bitterness of futility.

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## Social justice and right living

By James F. Yates  
Amos 5:10-15, 21-24

Irresponsible conduct, whether within or without the religious structures of the day, cannot continue unabated without experiencing inevitable retribution. If man will not hear the word of God in judgment, it is only left for him to experience that judgment in history. This was the disturbing proclamation of the prophet Amos.

The rich who have made their fortunes through the exploitation of the poor are described in eloquent terms. "They hate him who reproves in the gate, and they abhor him who speaks truth" (5:10). The reference to the gate is to the common meeting place of the people where cases of justice are tried before an assembled jury of men. This had been the time-honored spot where any man could receive justice when his case was heard by the men of the town. The exploiting rich carried a personal grudge against any man who dared to speak out against them in the court as their judge, or who dare testify as a witness to their deeds.

Human personality had been abused in many varied ways in eighth-century Israel. Amos set forth a series of indictments which seem to apply most specifically to the elders or judges who arbitrated in the gate. These persons in places of responsibility were heedless to the cries of the less fortunate. They took advantage of the weakness of the poor by

trampling upon their rights and exacting either penalties or enforced gifts of wheat from them (5:11). These leaders did not fool God, since he knew how they inflicted deep hurt upon both the just ones and the needy (5:12). The word translated "bribe" more properly denoted a ransom paid for the pardon of a murderer. While the rich would literally get away with murder, the poor but just ones had no chance.

Because of this abuse of human personality, the powerful classes in Israel's society had been able to build the very best for themselves. Not content with erecting house of common "field stone," they had utilized the more expensive "hewn stone," quarried and shaped by underpaid, oppressed workmen. They planted pleasant vineyards. All of this they did through the blood and sweat of the oppressed. Amos promised that they would not have the opportunity to enjoy either, since God's judgment was at hand.

The admonition of verse 13 is difficult to reconcile with the life and purpose of Amos. Some commentators regard this statement as looking forward to the time of God's punishment. Others treat it as a later addition to his message. Certainly Amos never applied such a proverb to his own right to speak.

The basic cause of the blindness to injustice by Israel's leaders lay in their conscious or unconscious divorcing of morality from religion. While the religion of Israel was more con-

cerned with morality than that of other nations, the people in Amos' day did not demonstrate this concern in actual practice. They imagined that God would graciously overlook their acts of oppression as long as they carried out their ritual responsibilities at the sanctuary.

Amos insisted that religion must be united with morality. He felt this with such fervor that he could identify seeking God with seeking good. In verse 4 he said, "Seek me and live." In verse 14 he said, "Seek good, and not evil, that you may live." In the mind of the prophet, God and good were united with one another. Amos did not substitute morality for religion, but made religion the basis of morality. It was because of God's essentially moral character that he had a right to demand moral behavior of Israel. Amos affirmed that their only hope of having God with them resided in the moral goodness of their lives. Only in hating evil, looking good, and establishing justice in the gate could they be sure of a gracious response by God.

As though to underscore the significance of making a proper distinction between the essential and the nonessential, Amos concluded by pointing out the failure of superficial religious form to meet the needs of the heart. Here he becomes quite specific in stating God's reaction to feast days, ceremonial assemblies, burnt offerings, and even the songs and accompanying instruments (vv. 21-23). The Israelites assumed that to please God

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